



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

New Light on the Synoptic Problem

**JOHN H. LUDLUM, JR.**

Knowing How to Abound

**HAROLD N. ENGLUND**

Christian Education and Culture

**THE EDITOR**

Good News to a Harassed World

**MANNING M. PATTILLO**

EDITORIAL:

Twenty-Five Years After Repeal

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# Christian Education and Culture

THE EDITOR

Because the Christian religion stresses the importance of reason, not simply will and emotion, it has a stake in the arena of culture generally and in the realm of education specifically.

For Christianity exalts God as Lord of the minds of men, and under God seeks the spiritual and intelligible integration of all of life's experiences.

## CHRISTIANITY AND REASON

The greatness of the Hebrew-Christian religion rests partly on its insistence that the Living God is rational and moral, and that the Logos is identical with absolute deity; its insistence that the created universe is expressive of reason and responsive to reason; that the dignity of man above the animals consists in participation in the Divine image, enabling man to think God's thoughts after him and to walk in his ways; that the Holy Spirit uses truth as a means to illumine and to convict man the sinner; and that God's special revelation addressed to sinners and climaxed historically at Mount Calvary, also includes concepts and phrases identified as the Word of God written;—all this partially mirrors the glory of biblical religion. Doubtless some religions degrade reason, but Christianity supports the intellectual integration of life and experience.

The importance of reason is therefore an inescapable, enduring Christian emphasis. Only in times of reaction or of recrudescence has Christian theology neglected it. Ever since the Scottish philosopher Hume turned modern intellectual currents into a skeptical channel, and the German philosopher Kant proposed his additionally complicating epistemological remedy, the doubt over human reason's adequacy to comprehend the spiritual world has vexed the headwaters of Protestant theology like a phantom. For almost two centuries, Western philosophy has increasingly dabbled in non-rational experience, finally yielding to Kierkegaard, Darwin, Nietzsche, Freud, and Dewey. This speculative irrationalism largely scorned Kant's a priori foundation of knowledge and denied the "ontological significance of reason," to borrow philosophical language. In other

An address by Editor Carl F. H. Henry given this year at Goshen College, Indiana, in conjunction with a faculty discussion on the relationship of Christianity to the liberal arts.

words, modern philosophy deserted the historic Christian belief that reason pervades the world of reality; it denied rational relationships between a rational Creator, man, and the universe. By the turn of the century, this bias had seeped to the intellectual classes.

After World War I, non-rationality in human experience overpowered the general social consciousness. This revolt of speculative philosophy against reason gained quick fortification from certain schools of theology—from the "relational predicament" into which Schleiermacher and Ritschl, and Protestant liberalism quite generally, betrayed the theology of revelation by excluding any objective metaphysical knowledge of God. In his attempt to rescue theology from such abuse, Karl Barth made only limited progress. The Harvard scholar, Crane Brinton, in his history of Western thought, *Ideas and Men*, shows concern over anti-intellectualism as "one of the characteristic manifestations of the spirit of our age." Gordon H. Clark's survey of the history of Western philosophy, *Thales to Dewey*, devotes 65 pages, one-eighth of the volume, to "Contemporary Irrationalism," his term for the predominant mood of European and Anglo-Saxon post-Hegelianism.

Because of this drift in modern thought and because of the nature of the Christian religion, evangelical theologians today have good cause to resist the growing revolt against reason. Christianity must repudiate rationalism that exalts the authority of human speculation and conceals an Infinite Mind that corrects the limited knowledge of creatures. The believing Church has always been swift to repudiate pantheism, which regards the human mind as a fragment of the Divine Mind. In this century it has resisted neo-Hegelian personalism as well, which, while it distinguishes the Infinite Self from finite selves, nonetheless detaches man from any necessary dependence upon special Divine revelation for reliable knowledge of God. In one important respect, however, the post-Hegelian reaction from rationalism to anti-intellectualism can learn even from Hegel. While the great German idealist perversely misrepresented Christianity on many points, he was formally nearer the truth than many of his modern critics by insisting that man is divinely intended not only to love God but to know him. Hegel's *The Philos-*



*ophy of History* has scorching words for the doctrine that God is to be obeyed rather than known. This is what he says:

In direct contravention of what is commanded in holy Scripture as the highest duty—that we should not merely love, but *know* God—the prevalent dogma involves the denial of what is there said; viz., that it is the Spirit (der Geist) that leads into Truth, knows all things, penetrates even into the deep things of the Godhead. While the Divine Being is thus placed beyond our knowledge, and outside the limit of all human things, we have the convenient license of wandering as far as we list, in the direction of our own fancies. We are freed from the obligation to refer our knowledge to the Divine and True. On the other hand, the vanity and egotism which characterize it find, in this false position, ample justification; and the pious modesty which puts far from it the knowledge of God can well estimate how much furtherance thereby accrues to its own wayward and vain strivings. I have been unwilling to leave out of sight the connection between our thesis—that Reason governs and has governed the World—and the question of the possibility of a knowledge of God, chiefly that I might not lose the opportunity of mentioning the imputation against Philosophy of being shy of noticing religious truths, or of having occasion to be so; in which is insinuated the suspicion that it has anything but a clear conscience in the presence of these truths. So far from this being the case, the fact is, that in recent times Philosophy has been obliged to defend the domain of religion against the attacks of several theological systems. In the Christian religion God has revealed Himself—that is, he has given us to understand what He is; so that He is no longer a concealed or secret existence. And this possibility of knowing Him, thus afforded us, renders such knowledge a duty. God wishes no narrow-hearted souls or empty heads for his children; but those whose spirit is of itself indeed poor, but rich in the knowledge of Him; and who regard this knowledge of God as the only valuable possession (*The Philosophy of History*, translated from the German by J. Sibree. New York: P. F. Collier & Son, 1900, pp. 14f.).

Some may misconstrue this use of Hegel as a revival of nineteenth century liberalism superimposed on evangelical apologetics. They recognize his grossly anti-biblical teaching that our spirits are but parts of the Absolute coming to consciousness in our own contemplation. But those who summarily dismiss all of Hegel on this account will cut themselves off from Aquinas and Augustine, from Luther and Calvin, indeed from the best theological heritage of Christianity as well. For the Great Tradition insists that a rational, moral Spirit governs creation and has fashioned man for obedience in knowledge; that ultimately truth is one, and that philosophy and theology dare not be confined to separate compartments of the human mind; and that all life, history, and culture are measured by the Infinite God, find their meaning only in relation to him, and derive their ennoblement only through the resources resident in him.

Christianity seeks to conform human reason and all its achievements to Jesus Christ the Creator, Redeemer and Judge. For this reason it has a permanent interest

in and validity for education and culture. It summons all of personal and social life to Christ's lordship.

Today's investment in the spirit and service of secularism means staggering depreciation of human well-being and happiness with each passing year. Deflection of culture and civilization from Christian enthusiasm and from the sense of Christian obligation conceals and virtually nullifies the social claim of Christ and his Kingdom in our day. Because it is unaware of Christ's primacy, the world of learning and science follows an unpredictable course in relation to duty and justice and love. Its *esprit de corps* today is assuredly not the Spirit of the Living God. Neither the higher nor lower levels of education must be allowed to fall unprotected to secular leaders and interpreters of life.

#### PENETRATING SECULAR OPTIONS

In the United States, Christians have usually tried to keep some hold on higher education and have largely ignored primary and secondary education, although this situation now shows some change. In a secular climate, Christian ideals and virtues do not flourish; rather, they are in a defensive fight for sheer survival. To neglect pressing the claim of Christ upon the secular community brings swift and costly reprisal for such disregard: the non-Christian ideals and concepts of the world will soon infect the members of our churches. Areas of "supposed truth" will be Christless. Nature without creation, providence, and miracle; history without prophecy and fulfillment, without the centrality of the Cross; man without conscience, soul, and redemption; life without present salvation and future immortality: this is the penalty and price of Christian neglect.

If, however, Christianity relates itself properly to the entire range of thought and action, if it aggressively penetrates secular alternatives as a revealed world-life view, Christianity will further true learning and fullness of life. Christ then becomes the source and goal of the noblest and broadest culture.

If ultimate reality is not irrational and ineffable, but is Logos; if ultimate reality is not impersonal, but is the Lord; if ultimate reality is not indifferent, but is Love; if it is in Christ Jesus that "all things consist," if all things are "of him, and through him, and unto him," if the Cross is the central idea to which creation relates, if the Lamb of God was "slain from the foundation of the world," if Jesus Christ is indeed "the way, the truth and the life," if the Holy Spirit is to "guide us into all truth," if there is "no other name given among men whereby we must be saved," if the Church of Jesus Christ is "the pillar and ground of truth," then it is dangerous to spawn a civilization that seeks truth without Christ. To apply genius and power for extending the orbit of worldly knowledge without reference to its axis of revelation in the Son of God is vain. To shut



out the illumination of God's disclosure of himself in Christ, not simply from the world of religion, but also of philosophy, of science, of literature and art, is blindness indeed. Truth in every realm is a commentary on the reality of life brought from darkness to light by the Creator-Redeemer God; it reflects the wise and holy Lord of the universe in relationship to his creatures; and it refracts the greatness and glory of Jesus Christ who ever remains the living head of the Church.

Either Christianity interprets the culture of the world or that culture yields to the compulsion of false gods. Dare we lament the tragic deterioration of a sense of accountability to the Christian revelation in literature and art, the theater and the stage, law and medicine, philosophy and science, as well as in theology itself? Have we not neglected compelling elaboration of the relevant principles by which Christianity interprets these movements of civilization and thought? If moral earnestness and devotion to truth are to saturate and characterize our modern world, then science and scholarship must unite with spirituality and service to God. In a word, we must live, move, and have our modern being in both Christianity and culture at one and the same time, in one and the same life breath. Christ alone is able to blend and bind culture and conscience, civilization and Christianity, society and spirit. He is the head of the corner, the chief cornerstone, the one immovable foundation. He is the whole Truth; whatever ignores him, therefore, is part-truth and part-lie, or actually, not the truth at all.

Convinced of the reality of Christ's redemption for and in life, evangelical forces must challenge and storm the high places of culture and learning. If through indifference and carelessness of Christ's followers, skepticism, agnosticism and rationalism overtake the realms of learning, the Christian Church can claim no excuse for this default. Guilt and shame are the only recompense for deposing the name of Christ from the totality of learning. Christ Jesus is the center of nature, history, man, and all the spheres of study. The Church silent in this message is no longer the Church; she tears the crown of glory from her Redeemer's brow, and substitutes another crown of thorns. To measure the wisdom of this world demands intellectual eminence and precision. At the same time, the vitality of spiritual humility must diffuse the reverence and love and power of God into the vast arena of modern thought and action. Evangelical forces must covet the forefront of intellectual progress for the recognition and service of Jesus Christ.

This Christian challenge to bring culture under the superintendence of God holds promise of staggering benefits to all mankind among the nations of our world.

Education, together with evangelism is the fulcrum in the tottering imbalances of modern society. To secure

personal recognition of Jesus Christ as Saviour and God in private life, and beyond this to engage in the task of social rescue and redemption, is the prescribed task of evangelism. Only education, however, that interprets Divine revelation in its bearing upon human personality and social energy in relation to God and neighbor can disclose the eternal as well as far-reaching temporal import of every thought, word and deed. Education bears the responsibility for study, investigation, research and teaching in all the sciences.

#### THE CHRISTIAN UNIVERSITY

A crucial key for unlocking and releasing this Christian contribution to social order is the Christian university, or at least a graduate school of advanced Christian studies. To confront conflicting social forces with a view to intelligibly integrating man's total experiences requires knowledge of modern culture's weaknesses. The Christian academic world must exhibit these alongside the ennobling features of redemptive revelation, and must demonstrate and inspire confidence and dedication in developing Christian solutions. As a cultural force, education moves downward from above no less than upward from below. The prevailing standards and quality of culture are fixed primarily at the professional level. Wherever spiritual forces have neglected higher education, no matter how superior numerically they may have been, they have almost invariably exerted less influence than smaller groups with a vision and program in the world of thought. What remarkable social forces would be loosed in our century if devout faculties, cognizant that the Logos, the source and fountain of all truth, is none other than Jesus Christ the Word made flesh for our salvation, piloted the University of Moscow, the University of Berlin, the Sorbonne, Cambridge and Oxford, Harvard and Columbia, Chicago and California, to mention but a few. If the influence of a great Christian university could permeate educational enterprise throughout the world, if every realm of learning could face with sobriety the supremacy of Jesus Christ, who can predict what great blessing even one nation—may it yet be America—could bring to the world, and to the cause of truth.

When the Church invites multitudes into the abundant life, when it identifies its highest academic concerns with the training of the ministry, but in both pulpit and pew evades and defers major encounters and resolution in the world of speculation, the Church only postpones the inevitable agony of intellectual conflict within its own ranks. In the schools, colleges and universities which it creates and inspires, the Church must find exhibition of a comprehensive Christian world-life view to launch beyond broken fragments of sermonistic interpretation to the complete intellectual in-

tegration of life and experience. The Church with its message must permeate the whole of life.

The first area where Christians must make headway is in the sphere of learning. The Christian integration of all thought and life is still the great and transcendent priority for coordinated social effort; without it, Christian youth remains poorly equipped for the onslaughts of unbelief. That modern Western culture in the nineteenth century took its leadership from speculative idealism, and in the twentieth century from the naturalism of Charles Darwin, John Dewey and the successors of Karl Marx, emphasizes the far greater threat to the

Christian Church of academic sterility than of rationalism in the presence of alien philosophies. Academic cretinism augurs not only a pietistic structure of anti-intellectualism but a stunted expression of the broader implications of revealed religion. "Before the builder there must be the plan; but before the plan there must be the vision." How clear is our vision of the need for an academically respectable and effective impact on world culture? This vision is the key to either success or failure in planning and building the unshakable foundation of Jesus Christ into the tottering shells of secular learning. END

# New Light on the Synoptic Problem

JOHN H. LUDLUM, JR.

Part I

(Part II will appear in the next issue)

What is called the "modern" and the "critical" study of the gospels began in earnest about 170 years ago. Through a series of fortunate circumstances the writer has sometimes been led—sometimes impelled—to examine in detail for himself nearly the entire course of development of "critical" or "scientific" gospel study. A thirteen years' investigation of this little known field yields a very different impression of it than the books and the popularizers give us. Real acquaintance with such work leads also to a markedly different evaluation of it than the current one.

The results of such study would normally find embodiment in monographs, and be put on a library shelf to collect dust. But in the present case the results have an unusual practical value for the Church and for its ministers. We will say no more of this, but will allow the reader to judge of this matter for himself.

Of all the views today regarded as "assured," "established," "scientifically validated," and so forth, probably

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none has achieved wider acceptance among conservatives and liberals, fundamentalists and modernists, alike, than the *Mark*-hypothesis. We mean, the view that *Mark* (in some form) is the earliest gospel, and was used (copied) by the authors (compilers) of *Matthew* and *Luke*.

This view I once cordially embraced, quite without at first noticing that it involved several serious consequences. These may be mentioned briefly in passing. Accepting the *Mark*-hypothesis means: 1. you have exchanged three witnesses for one; 2. *Matthew* and *Luke* have become later compilations of questionable character; 3. your one independent witness has no resurrection appearance (because it is so widely considered to end at 16:8); 4. neither does it mention the supernatural virgin birth, or numerous other matters, which would be regarded by many as true history, were only *Matthew* and *Luke* authentic works by accredited witnesses both of what they alone contain and of what they share in common with *Mark*.

This view (to continue, then), so widely received, and which most ministers have accepted because it does seem to leave them with a very solid, though contracted, foundation for faith, I have come to question. My reasons for doing so follow.

In August, 1945, on vacation, I was comparing *Mat-*

threw, *Mark*, and *Luke* in Greek. I was underlining the three texts with solid and broken lines in three colors, red, blue, and green. This was done for the purpose of making the relations, all the different kinds of agreements and differences, stand out clearly before the eye. Then a moment came in which I realized that so many thousands of details were involved that no one could keep them in mind. I perceived at the same time that it was almost as hard to unravel and interpret my elaborate underlinings as it was to insert them. And lastly, I saw that the method was no good. The relations were more complicated even than the very complicated system I was using for isolating them to the eye. Some words had to be doubly underlined; others could not be underscored at all. There and then the method was abandoned and a new one devised.

### TEDIOUS INVESTIGATION

The essence of the new method was to devote a separate line to every agreement and to every difference, and to compare only two gospels with each other at one time. Only two colors were used. If an agreement, or an item of disagreement, extended to only one word in length, it still ought to have a separate line in the new synopsis. The method being devised, I prepared *Matthew* and *Mark* for copying out, by marking every difference in red. On reaching home I found a stationer able to supply large sheets of paper (13 x 14) with fifty lines to the page. These were very suitable for the new kind of "synopsis." Then, each day, one or two pages were prepared. The work done, it had to be recopied, and rearranged. It had to be twice checked against the printed texts—all words being counted as a precaution against omissions.

Now, when I had done this work and studied it, two things had become sure. The first was that nothing—absolutely nothing—had appeared which could be fairly interpreted to mean that *Mark* was earlier than *Matthew*, or that *Mark* had been the source of materials contained in *Matthew*.

Such a result, naturally, plunged me into a searching inquiry. What reasons did the books give for the opinion they maintained that *Mark* was earliest? I found a great variety of different answers, but none of really persuasive force, especially in view of the total absence of both external and internal evidence. Perhaps the best way available for expressing my own view will be to use the words of another, and even of one who remained unshaken in his support of the *Mark*-hypothesis. I once had an opportunity to present my work before six professors of theology. In the course of the presentation I propounded a little challenge I had worked out. I asked them whether any one could show me "a single, unequivocal piece of internal evidence—even if it were only a straw in the wind capable

of showing which way the wind was blowing—that made it look as if something in *Matthew* had been copied from *Mark*." Then, turning to one man, whom I had asked this question some months before, I asked pointedly whether he now knew anything of the sort—anything indicating that *Mark* was earlier. He answered: "I know that I wouldn't give any of the reasons they give in the books!" With thanks to him who framed it, I may willingly adopt his answer as my own.

The challenge just mentioned—namely, asking for a single item of unequivocal evidence in favor of *Mark*'s priority—has been used numbers of times. Always the result has been no answer—no attempt even to answer. The challenge might be thought bold, but really was not. After all, I had twice copied out in isolation every comparable item, every word of *Matthew* and *Mark* into a synopsis. In addition, everything had been carefully studied preparing for the work, and twice again reviewed checking the finished products. I had put every agreement and every difference in a place of its own on a separate line for independent examination and study. Four several times (and more) I had thoroughly search every comparable item (thousands of them) for evidence in favor of the *Mark*-hypothesis. Nothing had appeared. What remained, except only to say so?

### THE RISE OF DOUBTS

One never knows what the future holds, but someday, perhaps it may be possible to publish the synopsis. If so, I doubt not but that with every available item of data isolated to a glance for separate examination, many readers will be equally clear in their minds on this point, and equally willing to assert with me the total absence of internal evidence for the theory that *Mark* is our earliest gospel.

As much as I might like to discuss some of the reasons given by the books, it is not possible to attempt to deal with them in the present short article. There are many different arguments. Each one needs to be clarified and carefully explained before it can be fairly answered. Particular arguments selected for refutation would probably not be the ones a reader would most desire to have answered. The best, and only valuable way, probably, would be to establish a kind of "Beatrice Fairfax" department, through which *ad hoc* advisements might be made available to readers on request. It is, however, with great reluctance that I forego such a discussion. The history of the reasons given, arguments used, and accompanying circumstances which brought about the triumphant roaring of the *Mark* lion is to me a most fascinating subject.

To resume then the main thread of the discussion, there was, I mentioned, a second thing of which I became very sure. It was this: that I at least was forced



both to question and to reject the most important single assumption underlying over 150 years of gospel study. That basic assumption, which nearly everyone seemed to regard as unquestionable, is usually called "direct literary dependence." In plain language this means "word-for-word copying." The assumption, indeed, was as every one knows, a vital part (viz., the foundation) of the theory that *Mark* is our earliest gospel. *Mark* is held to have been the primary source utilized by those who compiled *Matthew* and *Luke*.

### WEIGHING THE AGREEMENTS

My principal reason for questioning, and rejecting, so basic an assumption lay in the fact that my synopsis had isolated all the differences and all the agreements for repeated examination. Especially was I able to examine and weigh all the exact agreements. The quantity and quality of these must ever be the only solid, indeed, the only possible foundation for a theory of direct literary dependence (i. e., of copying). These exact agreements seemed in no way capable, in my judgment, of convincing any fair-minded critic of direct literary dependence. The facts are as follows: 1. *Matthew* and *Mark*, when put in parallel columns, agree exactly at 1,877 places; 2. exact agreements vary in length from places one word only in length to one place 29 words long; 3. the average length of all places in exact agreement is 2.43 words; 4. the number of places where *Matthew* and *Mark* are found agreeing for ten words, or more, in succession is 38 (just barely over 2.0% of the 1,877 places showing exact agreements). I have discussed these agreements at considerable length in a privately published set of worksheets, as well as fantastic claims "that 90% of *Mark* is transcribed in *Matthew*," and so forth. Here limitations of space require that my result be simply stated without elucidation. And therefore, thus far, the principal reason for my personal secession from the camp of the advocates of direct literary dependence.

There was a second reason for it, however, and one which, if I judge correctly, will prove to candid minds fully as weighty, if not more so, than any considerations hitherto presented, or the elucidation of them, which has not been presented. It happened, quite by accident, as I was putting the synopsis of *Matthew* and *Mark* into shape, that I discovered the existence of an amazingly similar batch of phenomena elsewhere. And I cannot find that anyone else has ever thought of bringing the phenomena I refer to into comparison with what the gospels show. I mean, what is found in certain texts of the Greek Old Testament (Septuagint). I stumbled on the two texts of *Judges* (designated A and B) which Rahlfs prints, one above the other, in his manual edition of the Septuagint.

Once discovered, it was the work of but a few hours,

with the whole range of gospel phenomena clearly in mind, to ascertain that the phenomena (both the agreements and differences) presented by the two divergent Greek texts of *Judges* were so astonishingly like those shown in the comparison of *Matthew* and *Mark*, that they must be carefully elicited, isolated, and studied for any light they might have to throw on a developing critique of the dominant critical opinions in reference to the gospels.

The study was no sooner conceived than its execution began. At once an added incentive to complete it appeared. A quick look-around had shown that Oesterley and Robinson, Grabe, Lagarde, Moore, and Budde had maintained that the manuscripts A and B, the two oldest Greek texts of *Judges*, represented two independent translations from Hebrew. Theirs seemed to be (and, I think is) the dominant scholarly view. The meaning of this will be obvious. Here we have, on the one hand, a dominant critical view of the gospels based on an unquestioned assumption that one specific collection of exact agreements in Greek proved direct, Greek-on-Greek literary dependence. The matter of a specific language is an important point to watch. In plain parlance it may be put this way.

Scholars claimed that a body of exact agreements in Greek proved that two of our first three gospels were written in Greek by compilers, who copied their materials from a source (*Mark*) written in Greek. But, on the other hand, we have another group of scholars claiming that a larger quantity (as it proved, and also of longer average length) of exact agreements in Greek offered no obstacle to their view that two texts were independently made translations from Hebrew originals. That is, they held that the exact agreements in Greek were due to chance.

The contrast then, briefly, was this. "So much exact agreement in two Greek texts proves copying from a Greek document," said the New Testament scholars. "Twice as much as you have," reply the Old Testament scholars, "would still not prove any such thing!" The matter assuredly called for careful investigation.

### TEXT OF JUDGES

I therefore set to work on a synopsis of the A and B texts of *Judges*. The parallel layout in this case was exactly the same as that used for the gospels. A separate line (or group of lines) was devoted to every individual exact agreement, as well as to every disagreement. It thus proved feasible to institute a full scale comparison of the A and B texts of *Judges* with the *Matthew* and *Mark* texts of the gospels. The result was illuminating. So similar were the two sets of materials that the validity of the assumption of copying in Greek seemed completely impugned. Still, careful analysis made it clear that the two sets of data were

sufficiently different so as not to compel any one to think that both gospels had used a common Hebrew (Aramaic) source. The outcome was that I have been led not merely to question, but to reject as a *non-sequitur* the very view which nearly all New Testament scholars are quite prone to receive as the alpha and the omega of any respectable criticism.

This result was later confirmed when it became possible to devote an entire doctoral thesis to an attempt to determine the relation of the texts of *Judges* in codices A and B to each other. Above two and one-half years were spent in an effort to learn whether the two texts of *Judges* arose from copying in Greek (two recensions from an earlier Greek text); or, whether they ultimately went back to two independently executed translations from Hebrew originals, and so had their Greek agreements by chance. The result of a thorough investigation was entirely in favor of the view of the Old Testament scholars. It appeared very clear that the extensive exact agreements in Greek might easily have been, and probably in fact were, a fortuitous result of independent attempts to translate into Greek two very nearly identical Hebrew texts. The conclusion reached powerfully confirmed the decisions to question and to reject the most basic tenet of New Testament criticism.

Which view of these exact agreements, then, is right? or, which is most nearly so? It is not possible to go further into the matter at present. Enough has been said, however, to make it abundantly plain why the writer was led on to investigate carefully the entire history of "modern" "critical" study of the gospels. The questions raised were so basic, that should it prove feasible to establish their validity, no one could foresee what the result might prove to be for the future of scientific study of the gospels. Moreover, a way seemed clearly to be opening up, and that a genuinely scholarly and scientific way, whereby the gospels might be reinstated as authentic compositions of Matthew (the publican), Mark (Peter's interpreter), and Luke (Paul's companion); reliable, primary, historical sources; three independently attested accounts of Jesus' words and deeds. In pursuing studies of the actual history of criticism I discovered that the scholarly writers involved had a much saner doubt of the value of their work and of its sureness, than do they of another generation, who build the tombs of the scholars.

The article to follow this will give a comprehensive picture of the development of critical gospel study. I may warn the reader, also. This work obtains two opposite reactions. Some (and they churchmen!) are revulsed because they think it an attempt to set back the clock. Others welcome it. To them it seems rather to be a clearing away of debris: finding a "treasure hid in a field."

END

# Good News to a Harassed World

MANNING M. PATTILLO

I should like to consider a subject that I have often wished someone had explained 20 years ago when I was an undergraduate in college. I refer to the fundamental logic of the Christian faith—the theological foundations of our religion.

Surely the rudiments of Christian theology are familiar to most of us. We have all been to church, listened to sermons, uttered prayers, read the Bible, attended Sunday school. But the trouble is that a person can do all these things—and I speak from sad personal experience—without comprehending the broad framework of Christian thought, and without grasping the profound questions to which Christianity provides answers. Once you do get such a panoramic view, the subordinate ideas and details of information fit into place easily—like the pieces of a jigsaw puzzle when suddenly you discover what the puzzle depicts. I was 10 years out of college before I had any grasp of theology worthy of the name, and when this happened, it was like being given a key to a whole new way of looking at human existence. If some of you are experiencing this same delayed understanding of what Christianity is about, perhaps my remarks—though coming from a religious amateur—will be of help.

The first thing we need to understand is that the biblical view of God and man differs in important respects from the prevailing assumptions in America today. The average American is *not* a Christian in any real sense.

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Christianity is, and perhaps always has been, a minority religion; most of our contemporaries worship security or technology or a system of government or a set of ethical ideals or social evolution—all of which may be valuable, but are not to be confused with the living and acting God, the majestic God of the Old and New Testaments. When you are searching for ultimate value or truth, in religion or in any other field, you cannot afford to be guided simply by majority opinion.

#### NEED FOR DISCERNMENT

From earliest times the actors in the biblical drama were aware of a divine will which imposed upon them a moral demand they could not meet. They always had a troubled conscience. God's demand for complete righteousness and obedience could not be met by gifts or sacrifices of one's property, however costly. The offering required by God was that of righteous acts—justice, mercy and purity. Sometimes the Hebrew prophets, seeing clearly that sacrifices of animals were unable to atone for human sin, spoke as if it were a simple matter for men to offer to God "the sacrifice of righteousness." Micah, for example says in a famous passage (6:6-8):

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Micah was right in perceiving that this is indeed what the Lord requires, but the tragedy of human existence is that we *cannot* meet these requirements. How can we offer a righteousness to God which we do not possess? It is a simple fact of everyday experience that we cannot do what is right simply by trying hard. We always fall short of the mark. By our own efforts we cannot save ourselves from God's verdict of "guilty." The degree of righteousness we are able to attain is not good enough for God. All we can do is to offer God our regret that we have failed and our determination to do better next time.

To many modern ears this analysis of the problem of man's relationship to God may sound quaint and strangely remote. Few people today think of offering sacrifices to God for the shameful things they do. This seems alien to the present-day way of looking at life. But modern man has not in fact extricated himself from the dilemma by changing the words and omitting references to the God who judges him. We know that we *do* make the wrong choices in our conduct, and as a result we are *ashamed* of ourselves and long to make up for our bad acts in some way.

Sin, or whatever you want to call it, has not been eliminated by our cultural and scientific progress since Old Testament times. Just look at the front page of any metropolitan newspaper. You can call violations of right conduct delinquency or crime or psychological maladjustment or anti-social behavior—in most instances the appropriate theological term would be sin, the breaking of God's law. Then too, selfishness, infidelity, vanity, self-righteousness, hardness of heart, are written all over the morning newspaper and are as truly sin as the more spectacular crimes. The existence of sin, though an unpopular notion today, is a most obvious fact in the Christian faith.

New Testament religion begins at the same point at which the Old Testament arrives, namely, the recognition that no matter how hard we try to satisfy God's demand for righteousness, it is not within our power. According to the New Testament, God himself offers on man's behalf the sacrifice which man is unable and unworthy to offer. This is the meaning of the Cross. Christ, who is genuine God and genuine man, fulfills in our behalf the holy law before which we have stood condemned. Because he is God he can do what we cannot do; in his life on earth he met completely the moral standards of God. If we have faith in Jesus Christ, God accepts Christ's righteousness as if it were ours; or, to state it in another way, we participate in the righteousness of Christ by faith in him. If we believe in him, he shares his righteousness with us, and we can offer it to God in place of our own unrighteousness. This is the very heart of the Gospel, the Good News. In theological language, it is the doctrine of justification by faith. Unless you understand this point, Christianity is meaningless.

#### POWER OF FAITH

Faith in Christ has the power which all our own efforts could not have to save us. This is what we mean when we say that Christ is our Saviour. The clearest statement of the doctrine is probably to be found in chapter five of Paul's letter to the Christians at Rome. It was God's action, the free gift of his love, not something that we ourselves had achieved, which accomplished our salvation. Salvation is our reconciliation to God—the doing away of the consequences of sin.

Bear in mind that these things were accomplished through *historic* events. Jesus Christ actually lived in a particular geographical area in a particular period of time. He was actually crucified during the administration of Pontius Pilate, was buried in a specific tomb, rose from the dead on a particular day, and was seen again by a considerable number of men and women who knew him personally. These events are the very stuff of Christianity. These are the facts upon which our faith is based. Christianity is not primarily a body



of philosophical abstractions or a code of rules. It is essentially an historical religion. If you study the great statements of Christian belief, such as the Apostles' Creed, you will find that they are in large part a chronicling of *events* that happened in history.

#### THE CHRISTIAN'S RESPONSE

The response of the Christian, when he understands the full meaning of this redemption and the bounty of God's grace in offering it, is a profound and transforming *thankfulness* to God for his invaluable gift. And so the real motive for Christian conduct is not a stoic submission to a stern law of duty, but the grateful response of a love that is awakened in our hearts by the freely offered love of God. That which we could not earn has been given to us. The driving power of Christian ethics is gratitude to God for his gift of Christ. The law which we were unable to keep through our own efforts, and which had caused in us a corrosive sense of guilt, is now a source of joy. It becomes a means for us to express our gratitude. We still cannot keep it perfectly, of course, but there is now no condemnation to them who are in Christ Jesus, as Paul says. Obedience is no longer the duty of slaves; it is

now the privilege of sons. Our behavior comes closer to God's purposes for us.

For people who will face realistically the moral dilemma of mankind, of you and me here and now, this is indeed good news. It is the good news that swept across the world in the early days of the Christian Church, and that changed timid and vacillating men into militant evangelists and unflinching martyrs in the face of persecution by the strongest police-state history had known. It is good news to a harassed world today.

The matter has been stated succinctly in a time-honored prayer known as the General Thanksgiving: Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; we bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

END

# Knowing How To Abound

HAROLD N. ENGLUND

## *A Thanksgiving Meditation*

It is easy to capture the mood of Thanksgiving, or Harvest Festival. The autumn sun is shining warmly in a blue November sky. The Michigan maples and birches and oaks are ablaze with color. The farms have yielded another excellent harvest. The "frost is on the punkin' and the corn is in the shock."

Compared with other ages, or other lands, the countryside around me and the city in the distance are signs of an economy of abundance: a surplus of food, a wealth of all that factories can make, an ample provision of services, a fascinating variety of opportunities. A country church spire reminds me of even greater blessings—the gift of God's Son, the fellowship of his

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people, the Bible in my own language, the daily care of a loving Father. Then, the disturbing thought: Why should I be so blessed and others be left in want and ignorance? If favors material and spiritual could be scaled somehow, and the earth's peoples rated against the scale, I should surely be in the top five per cent.

#### PRIVILEGE OBLIGATES

The mood of wonder and reverie gave way to one of burden and obligation. If privilege obligates, and this the Gospel stoutly maintains, what a heavy obligation belongs to one with so many privileges! If "from those to whom much has been given shall much be required," then how solemn must the Day of Accounting be! How difficult to manage all these divine investments and make them all produce a fair return!

Anyone who calls himself a Christian must share the

task involved in knowing the Redeemer, the task of making him known. And anyone who lives in North America or in Western Europe must regard himself as high on the scale of materially-blessed peoples. A half hour's reflection on the million refugees in Hong Kong, or the displaced persons still in Europe's camps, or the Arab homeless rotting away in the tent villages of the Middle East, should "drive a point" through the caked soil of self-centeredness and tap the deep wells of humble gratitude for one's own lot. Few among us have known the desperation and humiliation of haunting garbage cans for food. Our concerns are for the next increment of an already high living standard.

Is it not strange that Christian devotional literature should have more to say on how Christians should suffer poverty than on how they should use abundance? The New Testament seems to reverse this emphasis.

In times of unemployment, depression, and the poverty that so often accompanies life's closing years, Christians are encouraged to be patient, stouthearted, trustful, prayerful, more concerned over the "glory which shall be revealed in us" than over "the sufferings of this present time." But what are the particular Christian virtues to be practiced in times of abundance?

Paul has a word in his letter to the Philippians that speaks to this point: "I know both how to be abased, and I know how to abound" (4:12). "*I know how to abound.*" Blessed Paul, would that we Christians who are bowed beneath the weight of divine favor might discover thy secret this Thanksgiving season!

#### A PROPER RESPONSE

Knowing how to abound, like most other kinds of knowledge, takes some learning. Few come by the knack of it naturally. Abundance puts a greater strain on character and consecration than poverty does. The pitfalls of even modest wealth are many and subtle.

"I know how to abound," claims Paul. "Very well, noble Paul, share with us this knowledge." Part of his reply may be found in a word he includes in his Colossian letter. He describes there the walk of those who have "received Christ Jesus the Lord" as a progressive establishment in the faith, "abounding therein with thanksgiving" (2:7).

In other words, the proper Christian response to God for the gift of "abounding grace" is *thanksgiving*. And should not the same response arise for the "all things" God gives his children richly to enjoy?

What a consistent example Paul gives us of this counsel! His letters breathe a spirit of thanksgiving. In nearly every one he has a thanksgiving section in the opening paragraph. Out of his own experience he can write, "*In everything give thanks, for this is the will of God in Christ Jesus concerning you.*"

*But what is thanksgiving? It is more than a mood,*

more than a sentiment. It is deeper than reminiscence. Thanksgiving is essentially *a relationship between persons*. Christian thanksgiving is a vertical relationship between the believer and God. It belongs to the noble family called Prayer, and it is the twin brother of Praise. It recognizes that a blessing is a gift, and then it raises its attention from the gift to the Giver. Thanksgiving is therefore always *response*, for the Giver of every good and perfect gift always takes the initiative.

Sensible of who the Giver is, the thankful heart regards his gifts as mercy bestowed, not as payment owed. It allows that God might have withheld his gifts, and that even now he could withdraw them for reasons he considers wise. So the thankful heart sees *a witness to be borne* both in the receiving of God's gifts and in the not receiving of them. It compares what heaven sends, not with the greater abundance of the wealthy, but with the need of the poor and with the just deserts of the receiver. In this way the thankful heart learns at the same time, and under the tutelage of either wealth or poverty, *both lessons*—how to be abased, and how to abound. This the Apostle Paul learned throughout his life as Christ's disciple, from the Damascus road to the prison cell in Rome.

#### A PRIME RELATIONSHIP

Thanksgiving, however, is only part of the relationship between the believer and God. And it is likely to be just as strong—no more, no less—as the other parts of this relationship. Confession and forgiveness, worship and comfort, praise and blessing—these are other parts of the same relationship. The man who is seldom at church, who is a veritable stranger to his Bible, who is out of practice in prayer, will find it hard to execute a swift change in roles and to be truly thankful, Christianly thankful, once a year!

Sadly must we admit that our national holiday called Thanksgiving is often far removed from what Paul has in mind. The press and the radio admonish us to "be thankful." *But to whom?* It is all so vague.

For many of our citizens this "being thankful" will amount to little more than thinking "Are we not lucky? Yes, come to think of it, we are indeed quite lucky." There is nothing wrong with feasting, but the child of God feels he must first go to the house of God to pay his vows of thanksgiving and sing with might and main, "Praise God from whom all blessings flow!" He feels impelled to recognize the Great Giver. Not to do so would be as rude as to attend a birthday celebration and neglect to congratulate the person in whose honor the celebration is held.

The Christian also knows that the ungrateful heart keeps bad company—smugness, discontent, a grasping spirit, a lack of compassion, selfishness, an absence of tenderness, an unawareness of the shortness of life

and the length of eternity. But these loiterers are too familiar to need much of an introduction. From them the thankful heart turns away.

#### A PRIVILEGED RETURN

But we cannot leave the matter here. Truly, the man who "knows how to abound" as Paul did, abounds with thanksgiving. Yet is this all? If it is, the thanksgiving is counterfeit! The genuine variety accepts *the obligation to share with others* that which abundance brings. The vertical relationship asks to be expressed horizontally. The Christian does not just thank God he is not poor; he identifies himself with those who are poor and shares. After all, one cannot give God a sandwich, or a winter coat, except as we give them to our neighbor. Nor does God give a sandwich, or a winter coat, to our neighbor, except as he gives them through us. And who is our neighbor? Jesus answered that question once for all in the story of the Good Samaritan. *To be a link in the divine process of providence and liberality—what an unspeakable privilege!* Let this thought be the afterglow of Thanksgiving Day.

When you come to think of it, who is doing most

of the caring for the poor in our world? Is it not the world-wide community of Christians? True, the Christians probably have more to give than some others, but not all who can give do give. It is highly suggestive that it is Christian compassion, expressed through churches, independent agencies, and even governments, which reaches out to care for Arab refugees when many of their own oil-rich fellow religionists withhold aid. Nor do we read much about Russian rubles being offered to these pitiable people.

The arm of Christian mercy is long and effective. Church World Service, CROP, Lutheran World Relief—the list could be greatly extended. The heart of Christ's true Church is sound because it is generous. In view of Calvary, how could it be otherwise? Still, there is room for even closer imitation of Christ. For where is there giving like unto his giving?

If knowing "how to abound" includes "abounding in thanksgiving," then it also includes "always abounding in the work of the Lord" (I Cor. 15:58). And as we look round about our world on this Thanksgiving Day, 1958, we must agree that there is plenty of the Lord's work to be done!

END

## Anglican Settlement under Elizabeth

GEOFFREY W. BROMILEY

The present year is the anniversary not only of the death of Mary Tudor but also of the accession of her half-sister Elizabeth I to the throne of England. This opened the way for a Protestant restoration and a somewhat permanent settlement of the religious question. Apart from the Civil War and some regrettable schisms, this settlement has indeed lasted in its main features right up to the present time, and some of its characteristics will repay our closer study.

#### ELEMENTS OF STRENGTH

On the credit side, it may be noticed that a firm doctrinal Protestantism was adopted with the acceptance of a revised version of the original Forty Two Articles of Cranmer. For a time, concessions were made to Lutheran opinion in respect of the Lord's Supper, but

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these were abandoned later in the reign; and the final Thirty Nine Articles commit the Church of England to a distinctively Reformed position in all the disputed issues of the time. The wording of the Articles makes it clear that the counter-propositions of Trent were flatly rejected.

Again on the credit side, the liturgical practice re-adopted by the church was that of the 1552 Book of Common Prayer with its incontestable Reformed pre-suppositions. In keeping with the policy of Cranmer, a fixed liturgical form was maintained. This was almost inevitable at a time when so many of the available clergy could not be trusted to follow forms of their own devising, and it secured for the church many of the treasures of the past in a manner adapted to serve the edification of the present. Orderly, dignified and deeply spiritual worship was linked with evangelical truth and preaching in a happy combination which is the heart and strength of Anglicanism at its purest and best.

Third, the existing structure of ministry was re-



tained, though with a new orientation in keeping with the new character of the church. Drastic upheaval was prevented by the continuance of ancient offices and organization. But it was made clear that the bishops and presbyters were now to be genuine preachers and pastors exercising a genuinely evangelical ministry no less than their Presbyterian counterparts elsewhere. In ecclesiastical as in liturgical order, there was no hasty discarding or evolutionizing of the past, but the time-honored structure was dedicated to the new purposes of the day.

### FRUIT OF THE REFORMERS

In other words, Elizabeth brought to fruition the work already attempted by the Edwardian Reformers, and gave to the Church of England the particular impress which it still bears as a church committed to fully Protestant teaching but maintaining much of the traditional order. We thus learn from the settlement that reformation does not have to be revolution; that while changes may be necessary they need not be drastic; that the heritage of the past can be applied to the needs of the present and future; that genuinely spiritual life and vigor are possible even within the framework of that which is older and more stately and formal; and that while certain forms may be preferable to others, what really counts is the theology and spiritual power which finds expression within them.

At the same time there are certain dangers and weaknesses inherent in the settlement which also claim our attention and from which we can learn in the ordering of the church's life and work and worship. The first is the obvious attempt at over-scrupulous uniformity which may be justifiable in the case of less qualified ministers but which can only lead to revolt and ultimate dissension in the case of others. In point of fact, even in the reign of Elizabeth herself, the ecclesiastical authorities found it impossible to enforce complete uniformity. But to try to do so in any legalistic sense is surely wrong in principle, since it stifles the free subjection of order to the test of Scripture and the constructive moving of the Spirit. Acts of uniformity were almost bound to result in nonconformity; and it is to be remembered in this connection that even today we must not confuse unity with uniformity or legitimate diversity with disunity.

### CONFUSION INJECTED

Again, at two important points Elizabeth introduced confusion: first, and less seriously, by conflating the sentences used in the administration of Communion; and second, and more seriously, by an Ornaments Rubric which, on the face of it, sanctions far more of the ancient ceremonial than in 1552 book allowed or most Elizabethans were prepared to accept. It might

be argued, as some argue today, that more elaborate vestments and ceremonial are not incompatible in principle with full evangelical teaching. But the fact remains that it is under cover of this rubric that Anglo-Catholicism has secured a re-entry into the Church of England and is finally planning an assault upon the Articles themselves. The retention of the old involves a serious risk if it is not brought into full conformity with the dogmatic norm and kept in clear subjection to it.

Finally, Elizabeth as a civil ruler, maintained a typically Tudor integration of her religion into her whole domestic and foreign policy. Whatever her private views—and there can be little doubt that she inclined to a form of Protestantism—she kept steadily before her the temporal welfare of her crown and kingdom, and bent her religious policy to the accomplishment of this final end. We must not be too hard on Elizabeth. She inherited a divided, discordant and defenseless country. Dependent at first upon the help of Spain against France, or France against Spain, she held out hopes of reconversion to Rome while fomenting Reformation in the Netherlands and Scotland to weaken both the French and Spanish positions. Determined to be mistress in her own house, she could not tolerate either Recusants and their incipient treachery on the one side, or Puritans and their independent attitude on the other. The settlement was a form of Protestantism which she found best adapted to the brilliant pursuit of her policies as a whole; and we may be thankful that it did not involve a much greater measure of ambiguity and compromise than was actually the case.

### RELIGIOUS POLICY AND CIVIC POLICY

The final question remains, however, whether religious policies may rightly or even safely be integrated into civil, or if so, on what terms and in what relationship. The century which followed was vitally occupied with the same question, not only in the Stuart alliance of crown and episcopacy, but in the Puritan alliance with Parliament and the attempt of Independency to break free from all political entanglement. Up to a point there has obviously to be some integration, as even the Independents found when they set up their new order in the New World. Indeed, one of the firmest guarantees of the continued Protestantism of the Church of England is still its rootage in the constitution. But at least we may learn from Elizabeth that the crucial truth and order should not be subjugated to considerations of national policy whether at home or abroad. To do this is not only to be committed to a measure of compromise, but to check the constant work of reformation and to create tensions which can only lead to eventual, and altogether unnecessary, discord and disaster in the religious and civic life.

END

# New Stirrings in Methodism

LILLIAN TURNER

For the last 15 years there has been steadily developing in American Methodism a "High Church" movement. This has been connected with an earlier development in English Methodism, the principles of which were being advocated as early as 1914 by the "Wesleyan Guild of Divine Worship," earliest representative of similar (and more developed) organizations.

A number of terms has designated the movement. Liturgical Movement is one, although this is likely to be misunderstood, as it means an emphasis not upon mere ritual but upon worship as the act of the whole congregation, and moreover it is a term used of a movement beyond the distinctive Methodist development. Sacramental Revival describes it better, although again casual readers may miss many implications of this term.

## DISTINCTIVE BELIEFS

The title we have used above is less commonly used, more descriptive perhaps of the actual nature of the movement. We may describe the Methodist High Churchman as one who believes in:

1. High views of the Christian Faith: the whole-hearted acceptance of divine revelation given in the Holy Scriptures and witnessed to in the historic Christian creeds.
2. High views of Christian worship: the acceptance of worship as the principal business of the church and the duty of every individual, and the belief that such worship must center around the divinely given Word and sacraments.
3. High views of the Church of Christ: belief in the Church as a divine institution headed by Christ himself, and one which has a mission to the whole world.
4. High views of the ministry: belief in a divine call to the ministry, the importance of ordination, and the distinctiveness of the clerical vocation.

By whatever name, the movement stands for a dis-

Mrs. Lillian Turner is a church secretary in Mississippi, and a graduate of Draughan's Business College in Jackson. She writes of a small but growing movement in American Methodism. In England its strongest organizational expression is the Methodist Sacramental Fellowship, formed 1935, and in the United States, the Order of Saint Luke, founded 1946.

tinct view of the Christian faith and is not to be confused with the aestheticism common in churches today. It is based upon a hard core of Christian doctrine.

Described by some of its supporters as a "militant attack upon humanism," it is in fact a return to the historic faith after the inroads of secular philosophy in the present age. There is throughout the movement an emphasis upon the historic confessions of the Christian Church, especially those of an ecumenical character like the Apostles', Nicene, and Athanasian Creeds.

In those circles affected by this quietly growing force is the repeatedly used phrase "Nicene Christianity." It represents part of the insistence upon the objective quality of Christianity, and is rooted in faith in the Incarnation, the Atonement, and the Resurrection. Members of one organization connected with the movement are pledged "to submit my mind humbly to the faith of the church as set forth in the Nicene Creed." The faith in all ages whether in the first century or the twentieth is, and must be, one in essence.

The first issue of *Present Age Leaflets*, "I Believe," published by the Wesley Witness of Rochdale, England, is a good example of this conviction that Christian doctrine matters. It challenges those who "make nonsense of Christianity" by preaching "Marx, Tennyson, Wells, and Shaw . . . a creedless religion which is agnosticism with a veneer of ritual."

## METHODISM'S HERITAGE

In all this, Methodism's own particular heritage comes frequently to the front. Methodists never quite escape their founder, and those hard sayings of Wesley, so often shelved by modern Methodists, are being rediscovered by friends of the Sacramental Revival. They know, if others do not, that Wesley did not just say, "We think and let think." He said, "As to all opinions which do not strike at the root of Christianity, we think and let think." The preceding words make clear exactly what Wesley had in mind:

We believe, indeed, that all Scripture is given by the inspiration of God; and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished

from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians.

The Sacramental Revival means a return to Wesley in regard to worship as well as doctrine. There can be no doubt that in worship, modern Methodism has largely departed from Wesley both in theory and in practice. Nowhere is this more evident than with regard to Holy Communion. Wesley through a long life communed about every third day and taught his followers to do the same. His "Directions Given to the Band Societies" urge members "To be at church and at the Lord's table every week. . . . To observe, as days of fasting or abstinence, all Fridays in the year." In 1784 in his letter to the American Methodists, regarding forming a separate church, Wesley said, "I also advise the elders to administer the Supper of the Lord, on every Lord's Day." His liturgy prepared for, and adopted by American Methodists in that year presupposes such a practice.

Not only in practice but in theory as well, a falling away from the Wesleyan ideas has occurred. The average Methodist minister or congregation is not at home with Wesleyan doctrine in regard to the sacraments. Wesley's "Treatise on Baptism," published 18 years after his Aldersgate experience, would be strongly opposed today by many in Methodist circles. The Methodist hymnal does not contain a single hymn on Baptism or the Lord's Supper by the Wesley brothers. Wesley's principal work on the Lord's Supper is not even cited in Burtner and Chiles' *Compend of Wesley's Theology*, although this is an effort to set forth Wesley's teaching.

#### CONSERVATIVE ASPECTS

In that it seeks to return to basic principles within Methodism, the Sacramental Revival is a conservative movement. It seeks a return to the original character of the Wesleyan movement in opposition to the lowest-common-denominator revivalism that once prevailed in America and to the humanism which succeeded it.

The Sacramental Revival is conservative in that it seeks a worship rooted in biblical concepts. It magnifies the sacraments because the New Testament magnifies them. In them the drama of redemption is shown and becomes effective. The worship of the church must, in this view, center around the Gospel as an objective fact. The faith cannot be what each individual feels it is, but what Christendom has always declared it to be.

With regard to the church union, this movement also represents a distinct point of law. It believes in it, and prayer is constantly offered for that objective. But in contrast to the views sometimes held out, it does not hope for a union achieved by disregarding the basic doctrines of Christianity. Union however reached, must always be built upon the forthright acceptance of

the faith revealed in the New Testament and believed by the undivided church.

#### THE PAST AND THE PRESENT

The Sacramental Revival has vital relation to the past: to Wesley, to the Church of England, and to the primitive Church. It is related to modern movements: the revival of biblical theology, the liturgical movement, and the ecumenical movement. It is related to the personal spiritual needs of individuals, and is supported generally by those who have found it satisfying religiously. For these reasons it is reaching an ever-increasing number of Methodists.

The present writer is a convinced supporter of this movement. I believe in its principles. I realize that many, both inside and outside Methodism, have yet to evaluate it. But sooner or later they will do so. To the conservative that would consider the qualities of the movement, I would suggest that he keep in mind the following:

1. Its doctrinal base. Do not confuse it with externals: robes, candles, and incense are not the basic things in this movement.
2. Its unquestioned loyalty to the historic Christian faith, magnifying the Incarnation, Atonement, and Resurrection.
3. Its spiritual quality.
4. Its close connection with the thought and practice of John Wesley and other early Methodist leaders.

## WE QUOTE:

#### HENRY J. CADBURY

*Professor, Haverford College*

Whenever we review the higher criticism of past centuries, we realize how much it proceeded in accordance with changing styles or was affected by external influences. But we find it difficult to recognize and allow for similar patterns in our own day. Thus neo-orthodoxy and ecumenicity have replaced former influences, only to give place, I suppose, to other patterns of tomorrow. Even bodies of newly discovered or newly studied literature are successively exploited. The gospel of John has always proved puzzling. During the past half century one clue after another has been pressed to provide a solution; the mystery religions, apocalyptic Judaism, Mandaeism, Hermeticism, have all had a turn. . . . Any experienced historian of criticism could have predicted that if a substantial body of new information about a contemporary Jewish or Christian movement were discovered in 1947, men would at once be found to claim therein a key to the gospel of John. Such a prediction has been enthusiastically and uncritically fulfilled since the publication of the Dead Sea Scrolls. This reminds us how hard it is to acquire perspective towards our own time.—In an article, "Some Foibles of New Testament Scholarship," in *The Journal of Bible and Religion*, July, 1958.



# Revelation: The Christian View

G. C. BERKOUWER

## Part III

The Hebrew-Christian view of divine revelation is unmistakably clear. It allows us to see that in unbreakable harmony God has revealed himself in history, in word, and in deed: in the history of man's fall and prodigality, in the history of uprising and rebellion. He deals most revealingly where sin reaches its highpoint, namely, in the cross of Christ. In the cross of Christ lies concentrated the great mystery of the revelation of God. In this cross we see on the one side the end of the ways of man in deep darkness and the extremities of his estrangement, but on the other side the definitive and new beginning of the ways of God. Here is the salvation of God unveiled; when the wisdom of the wise is revealed as coming to nothing: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

Now the mystery of divine revelation is made manifest: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Now it would be a radical and hopeless mistake if men were to take this to mean that God is in the larger things of life, that he is there when men are strong and brave. No, he is there where the "foolishness" and the "weakness" of the Cross is accepted for salvation. If God has dealt definitively in the Cross and in the Resurrection of his beloved Son, then henceforth the vision of Mary, the mother of the Lord becomes reality: "He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away" (Luke 1:51-53).

That is the law of the continuance of history in the last days. It is a sobering thought that this reality of revelation is not generally reckoned with in our times. That is the greatest mistake of our age, that it lacks understanding of God's revelation in justice and grace

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in the last days, now that God has spoken clearly in his Son, *after* he "in diverse manner spoke in time past unto the fathers by the prophets" (Heb. 1:1).

In our days much is spoken and written about the "absence" of God. Man has taken his own life in hand and goes forth on a course of fantastic discoveries. It appears as if man has become *strong* and *great* and *mighty*. But the great problem of our time, in the light of the Hebrew-Christian view of divine revelation, is not man's *greatness* but his *smallness*: can he still be small before God? That is the *most critical question* that can be put to man.

The "absence" of God?

After Christ had instructed his young disciples, Philip posed the question: "Lord, show us the Father, and it sufficeth us" (John 15:8). He had listened to his Master with holy desire, but he was not yet satisfied. There was still an unknown area: show us the Father!

To this question Christ gave answer with a counter-question: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me *hath seen the Father*; and how sayest thou then, Shew us the Father?" (John 14:9).

There is no word in the New Testament, according to our knowledge, that presses more deeply into the mystery of the revelation of God in this world than this question of Christ, "how sayest thou then?" Here the fact became obvious that for those who already have learned to know Christ there exists no *separate* problem—the problem of the *Father*—that has not yet been solved. The revelation of God in Jesus Christ, upon which the *entire* history in the Old and New Testaments is focused, is definitive and conclusive. Here men cannot stray, if they will only cast themselves at the feet of him who is the revelation of the Father.

## THREAT TO REVELATION

In the history of the Church and of theology, faith in divine revelation has been threatened by many dangers.

There was first the threat of the heresy which attacked the absolute revelation of God in Christ Jesus,

and after long periods of violent struggle the Church gave expression to its confession in more certain terms.

In modern times the mystery of divine revelation has been brought to trial anew.

It is not accidental that almost always the great battles in the history of the Church have centered themselves on the confession of Christ and in the answer to the question: "But whom say ye that I am?" (Matt. 16:15). That is not a subordinate point in salvation, but the absolute core. Often the fierceness of the defense of the Church against modernism has been unjustly charged to intellectualism and traditionalism. But the source of this energetic defense lies deeply and principally in a decisive outlook on God's revelation.

Naturally, the danger of intellectualism and even orthodoxy is always present with us. Men can speak about the truth of God in the same manner as the Pharisees spoke about the Law, while in their hearts they held themselves far from the Lord of the Law. So one can accept all the "truths" of the Christian faith, but in his heart be a stranger to them. But this erroneous path of intellectualism without faith, present danger that it is, may never allow us to leave the faith to be blurred out in a mystical emotion, in which we are not interested in what has *happened*. When Paul points to the Cross and the Resurrection, then he is not concerned with a mere intellectual acceptance of these truths, but he seeks faith and love, surrender and expectation, hope and adoration.

Just when the Church in our time feels compelled to confess the mystery of revelation over against many kinds of criticism, then we should also recall that the self-same Apostle Paul, who gloried in the Cross, also called out: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (I Cor. 13:1-2). This is a serious warning against a misunderstanding of divine revelation.

But another possibility exists. This we see in the witness of John, the apostle of love, who in the struggle of his days cried out in spirited defense: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

Here *love* is tied in with *indignation* over the attacks on the great mystery. For John, everything hangs in the balances when that message is challenged. And the same John, at the end of his letter, warns with pressing earnestness: "Little children, keep yourselves from idols. Amen" (I John 5:21).

Understandably, this letter, which is full of the revelation of God in Jesus Christ, ends with a warning against *idols*. For there only one decision: that be-

tween Jesus Christ and the idols. Other gods press themselves forward when the divine revelation of God in Christ is mistaken or denied. In the history of Israel, idols brought forth only darkness. Now people bow down no longer to idols of wood or of stone, but modern idols are also hard masters and we are still warned in the last days, "Little children: it is the last time."

#### SUMMONING THE WHOLE MAN

If one thing is certain, it is this: our insight into the Hebrew-Christian view of divine revelation is not an intellectual game. It is, and must be, a matter of *the heart*. It concerns the revelation of the living God, the God who calls and who promises, who is merciful and just, and who has spoken to us through his Son.

And so completely is the entire Word of God made manifest in Christ that he once said to his disciples: "If any man serve me, him will my Father honor" (John 12:26). We can hardly fathom the reality and the riches of this Word. We can picture to ourselves that we are called to the *solī Deo gloria*—but here we read: "him will the Father honor"—not our worthiness but a *glory of God upon him who serves the Son*.

That is the secret of the future, when the full and deep significance of divine revelation in history shall be unveiled, and when the word shall sound forth: "It is done" (Rev. 21:6). Among all the redeemed on earth a longing already exists to understand more and more the mystery of the revelation of God in its breadth and its length, its depth and its height (Eph. 3:18). Only in this communion is it possible "to know the love of Christ, which passeth knowledge" (Eph. 3:19). This word of the Apostle Paul has been called paradoxical, but the paradox becomes *known* and in this knowledge is experienced as *inexhaustible*.

#### THE LAMB AND THE BOOK

In all the ages of man his heart has been set on a search for the *purpose* of history. And always human thinking stretches itself to understand the past, the present and the future. But for many, history appears to be nothing more than "a book written within and on the back, sealed with seven seals" (Rev. 5:1). But the last book of the Bible gives the explanation of purpose through "a strong angel with a loud voice" (Rev. 5:2). "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5:5).

And even when the Lamb finally opens the book—for Christ Jesus is the purpose of history—there still remain depths in the revelation of God that we do not thoroughly understand. "How unsearchable are his judgments, and his ways past finding out!" But they are and remain "the depths of the riches both of the wisdom and knowledge of God!" (Rom. 11:33). **END**

# A LAYMAN and his Faith

## BRIDGING THE CHASM

NO GENERATION IN HISTORY has seen the completion and use of more bridges of every size and type than has our own. Not only are arches longer and higher but modern engineering has successfully spanned greater bodies of water and bridged over wider valleys and chasms than ever before.

¶ But the greatest Bridge of all was completed more than 1900 years ago—the Bridge between God and man; between the finite and the infinite; between time and eternity; between earth and heaven; between Paradise Lost and the Paradise which may be regained.

It is this Bridge which is the heart of the gospel message. It is about this "missing link" between God and man that men are to preach. And it is of this Bridge's perfection and uniqueness that men need to know.

The foundation of this Bridge is the Incarnation—that God actually assumed human nature, and came into the world that men might be transformed for now and for eternity.

No one has ever fully explained the mystery of the Incarnation. It is one of those facts of divine and human history which must be accepted by faith, the effects of which can be experienced in the heart and demonstrated in the life of the believer.

¶ The uniqueness of this Bridge is attested to by our Lord himself when he said: "No man cometh unto the Father but by me"; by John the Baptist in the words: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"; by Peter, filled by the Holy Spirit, as he affirmed to the rulers in Jerusalem: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"; and by Paul when he wrote: "For there is one God, and one mediator between God and men, the man Christ Jesus."

We all love to assume an attitude of sophistication but this has no place in such matters of life and death. The import of these statements should make us accept them with childlike faith and proclaim them with the conviction they deserve.

In the Cross of Calvary, with all of its implications, we see this Bridge. For in the Christ of that Cross and in this great central fact of all history God, disclosing his holiness and justice and his infinite love and mercy, provided the Way whereby sinful man may be reconciled to a holy God.

Just as the Bridge from God to man is found in the redeeming work of Christ, so too he is the Bridge to the enigma of Truth itself. Affirming himself to be the Way and the Truth and the Life, he is the only answer to man's quest for answers of eternal import—"Who am I?" "From whence did I come?" "Who is God and what is he like?" "How explain the enigmas of life and death?" Only in Jesus Christ do we come to positive answers which are the embodiment of Truth itself.

Christ is also the Bridge of communication between man and God for it is only in his name that we can come with boldness to the throne of grace and hold communion with the infinite and eternal God. In fact, to pray on the basis of personal worth, without coming in his Name, is both presumption and blasphemy.

¶ One of the ironies of our scientific age has been man's unending search for a missing link between himself and the lower animals. This has led to some ludicrous and often utterly unscientific assumptions and conclusions. At the same time the missing link between God and man remains available for all who will recognize and receive Him. This bridge of the gap between man and his Maker is the *only* connection which leads to a certain future. Strange that in these modern times we are so often more concerned about a hypothetical link with an unrecallable past.

¶ The necessity for this Bridge is expressed by our Lord in the story of the rich man and Lazarus. Prior to death they stood on a common ground, but by inference we know that Lazarus knew and made use of God's provision of salvation.

When these two had experienced the irrevocable step of death the means of transferring from one realm to the other was no longer available. In torment the rich man lifted up his eyes and sought

relief. In this story, so full of awe-inspiring implications, Lazarus is heard to speak: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Where now there is a Bridge available to all, there will some day be a chasm across which no Bridge is cast. So clear are the teachings of Holy Scripture on this subject that to hold out hope of a future opportunity for repentance and salvation does violence to revealed truth and creates a mirage to lure the unwary to eternal loss.

¶ In all this a warning is also to be found against the erection of false bridges, bridges which are structurally unsound and which can never take the traveler into the presence of God. Such bridges are to be found on every hand—attempts to reach over into eternity in some way other than God's way and by some person or method not ordained of him. False Christs, who bear no resemblance to the Christ of the Bible, religious leaders incapable of saving themselves or of saving others.

Certain conclusions are inescapable: Between unregenerate man and God there is a great chasm, a chasm produced by sin, because of which sinful man is separated from the holy God. But God was not content to have it thus and himself provided the Bridge in the person of his Son.

That which now confronts man is a fact—a chasm. But he is also faced with an alternative, the Bridge. God's offer is a "whosoever will" which makes this Bridge available to all. The divine factor is God's unlimited provision. The human factor is man's will, bent to receive the goodness and mercy of God, or hardened to reject his gift and walk on in blindness to ultimate destruction. It is precisely at this point that man is confronted with his dilemma and also with his hope.

¶ There is always danger in over-simplification. There is also danger in "ever learning and never coming to the knowledge of the truth." There is no need for man to walk in the darkness of uncertainty when there is open to him the privilege of walking in the sunshine of revealed truth. In such a revelation is to be seen the chasm of eternal separation from God and the Bridge without which no man can cross over into the new heavens and the new earth wherein dwelleth righteousness.

L. NELSON BELL



# TWENTY-FIVE YEARS AFTER REPEAL

Only nine months and fifteen days were required for the 48 states to ratify the repeal of the 18th amendment, then known as the Prohibition Amendment. This had been proposed by Congress on February 20, 1933 and the 21st amendment which repealed the 18th amendment was proclaimed adopted December 5, 1933. Thus 20 days before Christmas a mighty sluiceway was opened for the flow of beverage alcohol. Wines, whiskeys, brandies, and other hard liquors were again legally offered for sale. Meanwhile, by Congressional action on request of President Franklin D. Roosevelt, beer was permitted to be sold in April, 1933, or eight months prior to the actual repeal of the amendment. The brewing industry moved fast. Within 15 years the breweries in the United States produced 889,068,689 barrels of beer. Since each barrel holds 31 gallons, that meant 27,551,129,359 gallons.

The year 1958 thus brings an ominous 25th anniversary in American life. In this anniversary year a balance sheet of the American liquor situation makes dreadful reading.

Of course it must be acknowledged, and credit must be given where credit is due, that there are a few assets and credits, as well as huge liabilities and debits in this balance sheet.

The credit items are easily recognizable. (1) Repeal of the amendment, with the imposition of license fees, produced new revenue for municipal, state, and the federal governments. Since the year 1933 marked the bottom of the great depression, such additional revenue was heartily welcomed. Today the total number of taverns, saloons, bars, or what-have-you, plus retail stores that sell liquor, exceeds the combined total of churches and schools by nearly 30,000, and the ratio of liquor outlets to American homes across the United States is one liquor store or bar to every 80 American dwelling units. The license fees from these establishments bring in a substantial revenue. Moreover, the real estate taxes on breweries, distilleries, wineries, vineyards, and on the retail outlets, likewise swell the coffers of the local, state and national treasuries. According to John M. Morehouse in *The New York Herald Tribune*, the drinking of tax-paid alcoholic liquor is now the second largest source of revenue to the Federal Government as well as one of the largest revenue producers for the states.

Moreover, during these 25 years the liquor industry has spent more than 15 billion dollars on farm products,

corn, hops, malt, barley, and other grains, and for bottles and tin can containers, and for the construction of new breweries and distilleries. The brewing industry claims that it has appropriated 38 billion dollars for such expenditures and has injected that colossal sum into the American economy. Furthermore, as anybody is aware who reads a newspaper or a magazine or sees a billboard, many millions of dollars are spent each year in advertising. (2) These hundreds of thousands of establishments produce rent income to their landlords who in turn pay state and federal income taxes on the rent received. (3) All these establishments, retail and wholesale, give employment to a substantial number of people. Back in the years of the depression with its millions of unemployed, this new employment was likewise welcomed. Although some 1,200,000 people are thus employed, by comparison with the total labor force in the United States, computed to be about 65 million, the total employed in the liquor traffic is really quite small. In addition, about 400,000 are engaged in the illegal industry known as bootlegging.

Such are the credit items. They are more than offset by the costly, terrifying, tragic debit items. Whatever assets there may be in this alcoholic balance sheet, they become negligible when contrasted with the huge liabilities instantly recognizable by anybody who looks realistically at the American liquor scene today. There are at least eleven such overwhelming, bankruptcy producing debits and liabilities.

(1) The past 25 years have witnessed an immense, indeed incredible increase in the number of people who drink. In a well-documented study, the Metropolitan Life Insurance Company, which naturally has much at stake in the number of deaths directly or indirectly attributable to the consumption of beverage alcohol, states that there are now 65,000,000 people in the United States who drink. That easily approximates over 60 per cent of the adult (over 18 years of age) population. Nothing comparable to this was true 25 years ago.

(2) The past 25 years have witnessed a steadily mounting rise in crime, directly or indirectly due to liquor. There is hardly a city across the land that has not had to increase its forces for the maintenance of law and order to cope with the increase in murders, rapes, burglaries, assaults, and other crimes attributable to the use of liquor. Typical of the high cost of crime due to alcohol is the experience of a certain city in

Michigan. In 1950 this city collected in license fees \$57,573 from the liquor traffic, whereas expenditures due to crime related to drink totaled \$246,000, represented by judicial, police, and jail expenses, relief and welfare to dependent families, aid to neglected children, and industrial loss due to alcoholic absenteeism, a net loss to the city of \$188,427.

(3) The dangerous rise in juvenile delinquency is front page news in every town and city. And while today's feeling of economic and political insecurity, resulting from wars and rumors of wars, is philosophically interpreted as a background for juvenile delinquency, most of it is due to delinquent homes, neglectful parents, unhappy marriages, poverty, and other conditions in which liquor is the factor. Much of it is due directly to the ability of youth to obtain liquor in spite of the legal prohibitions against selling liquor to minors. *The New York World Telegram*, March 29, 1958 published a full page feature article revealing teen-age drinking and drunkenness as a national problem. Surveys thus far made showed percentages from 18 to 90 in teen-agers who drink.

(4) The enormous consumption of grain, fruit, sugar, and other food elements in manufacturing alcoholic beverages constitute an immense waste of natural resources. This is especially true at a time when millions of people in the United States do not have enough good food in spite of our high standard of living and economic prosperity. And the food consumed in the making of alcohol could be of immense help in relieving the hunger of many millions of people in Asia and Africa who never know what it means to have a satisfying meal.

(5) The liquor traffic has never achieved distinction as a law abiding industry. While most retail establishments obey regulations and the majority refrain from selling liquor on Sundays, on election days, and on prohibited holidays, yet there are many violations.

(6) The prevalence of bootlegging and moonshining, notwithstanding the glib promises and assurances given by the liquor interests that repeal of the 18th amendment would do away with this illegal liquor traffic, is another debit. According to Donald I. Rogers in *The New York Herald Tribune*, bootlegging is now higher than at any time within the past 25 years. This hits three ways. First, it deprives state and federal governments of tax revenue. Second, it takes away profits from the legalized liquor industry. Bootlegging and moonshining are reputed to produce and distribute double the quantity of liquor made available by the legalized industry. Third, it compels the employment of an immense force of state and federal police agencies to hunt down hidden liquor stills and close up illegal retail disposal outlets. These law agencies work day and night. The illegal traffic is well organized by racketeers

and fabulous fortunes have certainly been made in it.

(7) All across the land the jails are overcrowded. Alcoholic rehabilitation institutions are taxed to capacity. The organization known as Alcoholics Anonymous does a thriving business and renders a sadly needed service in redeeming multitudes of people caught in the frightful throes of alcoholism. No such institution was known 25 years ago. No one has calculated the huge public and private expense necessary to maintain these institutions for the housing and retention, or the possible cure of hordes of drunken bums and sots that are cast by the liquor traffic upon the human trash heap. Moreover, absenteeism from industrial plants and other factors of alcoholism now cost American industry one billion dollars a year.

(8) What is inexpressibly sad to contemplate is the increasing number of women drinkers. Many are known as "solo drinkers." Take a walk through any cocktail lounge of a hotel during the afternoon or evening cocktail hours and observe the many women, victims of the liquor habit, who sit alone without companions or escorts. The woman "solo" drinker was an unknown phenomenon in American life prior to the repeal of prohibition.

(9) Terrifying is the steadily increasing number of confirmed alcoholics, now estimated at five million. According to the U. S. Department of Public Health, alcoholism is now the fourth most prevalent disease among the American people, exceeded in number of patients only by heart disease, cancer, and mental illness. The old term "alcoholic" has become something new in the American vocabulary. What makes this so ominous for the future of the nation is that 10 years after repeal, one out of eight confirmed alcoholics was a woman. *Today one-fourth of all alcoholics are women!* And the "quacks" are crowding in on these unhappy, wretched people, seeking to profit from their affliction. In its issue of March 22, 1958 *The New York World Telegram* carried a feature article on these charlatans and the fraudulent, so-called "rest homes" for the victims of alcoholism. All seek to mulct the afflicted and their confused and distressed families with vain promises of remedying the illness.

(10) The advertising industry merits severe condemnation in having created a liability and a debit in this alcoholic balance sheet. Gone is our previously cherished American privacy. Violated is the security and the sanctity of the home which from time immemorial the American has regarded as his castle. Through radio and television, by magazine and newspaper, every home today is invaded by the seductive pleas of the liquor traffic. In a recent full page newspaper advertisement, the brewing industry proudly boasted that beer is now served in two out of every three American homes. What a colossal tribute this is to the pernicious power of

American advertising. Of course any American can shut off his radio and television and he can cease reading; but what a price he would thus have to pay for maintaining his freedom from liquor invasion. And if he seeks to escape it by a drive into the country, the omnipresent billboard advertisement forces his attention to the enticement of drink. In its promotion of the use of alcohol, the liquor traffic is guilty of the most brazen effrontery, lack of good taste, and indeed offensive sacrilege. I have before me a half-page newspaper advertisement in which appears the following highly revolting suggestion:

May we suggest champagne for your Sunday breakfast? Orange juice may be adequate for week-day breakfast. But comes Sunday, you owe yourself a little of that feeling of ineffable luxury that comes only from a bottle of champagne before Sunday noon. A couple of glasses of this beverage with your late Sunday breakfast and you will spend the rest of the day with your feet planted firmly in the clouds.

Thus while many Americans regard Sunday forenoon as the time for worshipping God in church or synagogue, the advertising industry suggests a substitute—champagne for Sunday breakfast. And surely by this time, after 25 years of it, the American people have become altogether hardened to the vicious Christmas advertising campaign that saturates many magazines and newspapers with full pages, beginning early in the fall, and aiming to persuade the American people that the best of all Christmas gifts is a bottle of whiskey! Fortunately some national magazines have not yielded to the temptation of this seductive advertising liquor revenue. These stand in terrific contrast to others whose liquor advertising runs into many pages.

Efforts to curtail liquor advertising, especially through radio and television, have hereto been futile. A bill introduced into the Senate a year ago by Senator William Langer never emerged from the Senate Committee on Interstate and Foreign Commerce. A few public hearings were scheduled but these were largely a sop to people opposed to liquor advertising. Said the Senator as he introduced his bill, "Alcoholic beverage advertising is educating Americans to turn their homes into drinking places and their children into juvenile delinquents."

(11) Finally, the huge casualty list on the highways constitutes a frightful indictment of the liquor traffic and adds unspeakable tragedy to the balance sheet, because alcohol and gasoline do not mix. Even the liquor industry has had to recognize some responsibility for highway tragedies and mutilations, as evidenced by the new familiar New Year's Eve distillery advertising, "If you must have one for the road, make it coffee!" For

it is now a well-established fact that one for the road really means one for the morgue. And to protect themselves, liquor interests will also admonish you, "If you drive, don't drink; if you drink, don't drive."

How many thousands of people of all ages have been mutilated, crippled for life, or instantly killed on the streets and highways across the United States because somebody was driving under the influence of liquor, will never be known. Some day a life insurance actuary, to cultivate new life or accident insurance rates, will make it his business to calculate these highway casualties. According to *The Hartford Courant*, the United States with its highway death rate of 23.4 per 100,000 outranks every other nation on earth. The fact that one large insurance company offers accident policies at considerably lower rates to people who do not drink, is itself evidence that drunken driving has become a frightful menace. There seems to be a studied effort, even a determination in the newspapers not to publish these grisly statistics, and to play down any publicity that reveals a highway casualty to have been due to liquor.

What is more serious is the absence of pressure on the part of municipal authorities to hold such drivers responsible. In my own county of Westchester in New York State, *The Yonkers Herald Statesman* reports that in 10 years hundreds of motorists have escaped criminal prosecution for alcoholic driving fatality cases because of failure of municipal authorities. Yet more than half of the 589 automobile deaths in the county during the 10-year period were definitely traceable to driving while under the influence of liquor. There has not been a single conviction. Many officials admit privately, said this newspaper, that the pressure upon them and on doctors, lawyers, and judges to hide the evidence "is terrific." In New York City in 1957 more than half of the automobile drivers instantly killed or who died within 24 hours after their accidents, according to *The New York Times*, were under the influence of liquor.

A recent cartoon in *Light* pictured these assets and liabilities, these credits and debits in the alcoholic balance sheet in picturesque but grim fashion. The cartoon showed a small retail liquor store with a halo over the roof and angelic wings attached to its side walls. The sign over the door read, "Little Innocent Liquor Store." Below the building was the caption, "What the liquor traffic would have YOU believe." Then beside the little store the cartoonist had pictured the street with a huge bag being emptied of its contents. The caption read, "The Actual Cost of the Little Innocent Liquor Store." Out of the huge black bag fell an immense array of evil things. I list them only partially; vice and crime bill, alcoholic hospitals, adult delinquency, broken homes, juvenile delinquency, lost working hours, wasted resources, insane asylums, reforma-



tories, jails, drunken driving, accidents, property damages, and highway deaths.

Here is indeed a grim, sorry, disillusioning, tragic alcoholic balance sheet. In the realm of corporate finance, any business concern whose balance sheet showed such a preponderance of liabilities and debts against assets and credits, would instantly be hailed into court as bankrupt. How many more years must pass before the American people come to realize that their liquor policy, resulting from the constitutional repeal of the 18th amendment, has brought about social and moral bankruptcy? This is the situation that confronts us on this 25th anniversary of repeal. END

### **MONEY AND MISSIONS— ADVANCE OR RETREAT?**

One of the problems always confronting missionaries and missions has been the wise use of money. In years past many a missionary unwittingly harmed his cause by using the funds at his disposal either for ill-conceived projects or for the personal advantage and control of nationals who found in this contact from abroad a source of income of undreamed proportions, and who in turn identified themselves with the church on a basis far more mundane than spiritual.

The danger of "rice Christians" and individual missionaries contributing to this distortion of apostolic missions was recognized from the beginning by some of the great pioneers. Realizing that no church fulfills its function properly until it is self-supporting, self-governing and self-propagating, some of the missionary statesmen of past generations undertook to establish mission-wide policies which would guard against subsidization of the national church with funds from abroad and the control of that church from people abroad.

In Korea the Presbyterians established this policy as early as the turn of the century, and the Nevius plan, as it was called, resulted in the strongest national church on almost any mission field in the world. Much the same policy was carried out in Brazil by Presbyterian missionaries. And therefore, in both Korea and Brazil churches developed which stood on their own feet and accepted their responsibilities in regard to support, control, and witness.

Today a serious, even tragic reversal is taking place. Where in the early days of missions it was some missionary who pauperized and controlled local followers and congregations, it is now certain boards and missionary organizations which are reverting to this previously discarded principle and in so doing are in grave danger of subsidizing and pauperizing national churches and exercising control over individuals through the use of money.

The so-called "Ecumenical Mission" is an illustra-

tion of this startling reversal. Where missionary organizations once exercised careful supervision of mission funds from abroad (a supervision which was increasingly meticulous, guarding above all else the integrity of the national church and national Christians), this supervision has been abolished in favor of funds administered by organizations here in America and channeled directly to the national church and individuals in that church through special grants and scholarships.

Under this supposedly new concept of inter-church aid between the sending and receiving churches, many feel that a turning-back-of-the-clock is being effected, which can work untold harm through existing national churches.

Few of the less mature churches on the mission fields of the world will be able to resist this subsidizing from abroad; and, in accepting any funds which are then used in the normal functioning of an independent church, there will be this inevitable turning of eyes to these foreign sources and away from the hard realities of local stewardship.

Moreover, by providing special grants and scholarships for nationals to study abroad, the boards at home will be opening up a dangerous field of control. Already word comes of such scholarships being offered from New York, but with restrictions as to the place in which study is to be taken. By such monetary control, in New York or elsewhere, the eventual shaping of the thought and policies of a whole church could take place.

In making such an "advance" in mission policies, we should take great care that it does not prove to be a backward step, one in which the life of national churches is actually at stake.

The early days of so-called missionary imperialism were thought to be gone. Yet today we may be facing an era of ecumenical imperialism through which receiving churches could well be pauperized and their leadership indoctrinated and regimented. Subsidizing the churches is not the answer. END

### **ARE THE FRIENDS A BIT TOO FRIENDLY?**

The Friends Peace Committee of Philadelphia made public another pacifistic message to President Eisenhower last month. The message urged (1) United States recognition of Communist China, (2) Nationalist troop withdrawal from Quemoy-Matsu, and (3) "assurance that the United States will not support military attack from Taiwan or its islands."

If Mao Tse-tung were able to dictate free world policy aimed at capitulation to communism, it may be questioned whether he could come up with suggestions more suited to his purposes than these now advanced by the Quakers. END

# Bible Book of the Month

## EZEKIEL

THE PROBLEMS which abound in a study of the book of Ezekiel are apparent to scholar and layman alike. For the latter, questions arise mainly in the interpretation of the book, owing to its highly visionary character. For the former, other difficulties appear in the contents of the book, such as the dating, the literary style and locale. Such matters seldom bother the reader who is not initiated into the mysteries of literary criticism. In ancient times the rabbis recognized the possibility of misunderstanding the symbolism of Ezekiel and did not allow the first chapter of Ezekiel to be read in the synagogue services. Jerome reports that in his day, about 425 A.D., there was a regulation among the Jews forbidding anyone under 30 years of age to read either the beginning or the end of the book. The opposite extreme to such caution has often been displayed by more modern students of prophecy, who have built quite detailed schemes of eschatology on certain chapters of Ezekiel.

The prophecy is a fairly closely-knit composition, so much so that many literary critics have said that Ezekiel's own work has been radically revised and edited. Some sections of the book bear a poetic or near-poetic form while others are in very staid prose. This has given rise to the speculation that Ezekiel was a poet and that only the poetic sections and those which may, by changing the text, be forced into a poetic mold are the writings of Ezekiel. Thus, Gustav Holscher assigns about 170 verses out of 1,273 verses in the book to Ezekiel, while H. G. May in *The Interpreter's Bible* more generously gives about sixty percent of the book to the prophet. The methods of analysis used in this type of criticism are so subjective that other scholars have reacted against them. Such men as G. A. Cooke, in the *International Critical Commentary*, R. H. Pfeiffer in his *Introduction to the Old Testament* and C. F. Howie in a thesis, *The Date and Composition of Ezekiel* maintain that the book comes substantially from Ezekiel himself. It is this writer's opinion that although the text of the prophecy has suffered in the course of transmission more than most other biblical books, yet Ezekiel is the author of the book and he himself is very likely the person who arranged the contents in their present order and thus gave the book its unity.

Ezekiel lived and wrote among the Jewish exiles in Babylon, according to several references in the book itself, cf. 1:1, 11:22-25, 40:1, 2. He was of a priestly family and no doubt spent considerable time as a youth in or near Jerusalem. He was one of those who were exiled by Nebuchadnezzar in 597 B.C. and he seems to have begun his public ministry about five years later. The Jews enjoyed a good deal of freedom in Babylon, since they were allowed to build their own homes, operate their own businesses and exercise, within limits, their own religion. From the prophecy of Jeremiah we learn that there was communication with Jerusalem and that some of the exiles did not expect to have to remain in Babylon very long. In the earlier period of his ministry it was Ezekiel's task to disillusion these folk and to warn of Jerusalem's downfall. Later Ezekiel became a comforter to his people, preaching the promise of restoration.

### OUTLINE OF THE PROPHECY

The book seems to fall rather easily into two main divisions which correspond to the two periods of the prophet's ministry and to the twofold nature of his work.

- I. The Declaration of Judgment
  - A. Dedication of Ezekiel to his prophetic office, chap. 1-3:21.
  - B. Denunciations of Judah and Jerusalem, 3:22-24:27.
    1. The prophet as a sign to the people, chaps. 4, 5, 12.
    2. Prophecies against Israel, chaps. 6, 7, 13.
    3. Visions of the casting off of Israel, chaps. 8-11.
    4. A warning that intercession is useless, chap. 14.
    5. Parables about apostate Israel, chaps. 15-19.
    6. The final doom of Jerusalem in picture and parable, chaps. 20-24.
  - C. Prophecies against the nations, chaps. 25-32.
- II. The Declaration of Salvation
  - A. The prophet as God's watchman, chap. 33.
  - B. The false shepherds and the Good Shepherd to come, chap. 34.
  - C. The historic enemy, Edom, to be destroyed, chap. 35.

- D. Promise of a restored and regenerate Israel, chap. 36.
- E. Vision of Israel raised to new life, united under David and confirmed in an everlasting covenant, chap. 37.
- F. The conflict of the ages, Gog versus God, chaps. 38-39.
- G. Vision of the new kingdom, chaps. 40-48.

The student will discover that the first division is not devoid of promise for Israel, and the second does not consist entirely of promises of safety. It is evident that there has been a general grouping of subject matter and the whole prophecy is well-organized as a composition.

### THEMES OF EZEKIEL

A comparison of the prophecy of Ezekiel with that of Jeremiah shows that the two men discussed several of the same themes, although Ezekiel almost invariably presents the topic at greater length than does Jeremiah. Common to them both are the figures of a seething cauldron, of adulterous sisters, of evil shepherds to be replaced by the Davidic king, the good shepherd. They share also the concepts of individual responsibility and of a new and final covenant to replace the Mosaic covenant. Both prophets inveigh against Edom, Ammon, Moab, Philistia and Egypt. It is altogether likely that Ezekiel heard many of Jeremiah's messages before the exile from Jerusalem.

The opinion has been commonly held that prior to the time of Jeremiah and Ezekiel the Hebrews had no clear-cut idea of individual responsibility. They were, supposedly, controlled by the idea of a corporate or community personality. Our two prophets both quote a proverb which had become common among their people, "The fathers ate sour grapes, but the children's teeth are set on edge" (cf. Jer. 31:29, 30 and Ezek. 18:2-31). The people apparently were arguing that their oppression and exile were the punishment for their fathers' sins, not their own. The answer of the prophets was that they were being punished for their own sins. The idea of community involvement is certainly found in the Old Testament and, indeed, it is a valid principle which is operative today. Neither Jeremiah nor Ezekiel is making any attempt to deny this, however.

It is in the area of the new covenant that Ezekiel has most to say. While Jeremiah mentions this covenant briefly in chapter 31 of his prophecy, Ezekiel mentions an everlasting covenant of peace in chapters 16, 36 and 37 and, by inference,

in chapters 11 and 39. The era of the new covenant, as Ezekiel is given to foresee it, is one in which there is to be given to the people a new heart, 11:19, 36:26, 27. They will be a chastened, converted people, one household of faith with Samaria and Sodom, 16:60-63. At that time David, the good shepherd, will be their prince and God will have his tabernacle in their midst, 37:24-28.

#### EZEKIEL AND THE REVELATION

It is interesting to list the figures and symbols which occur first in Ezekiel and then in the Revelation. It is only a natural procedure in interpretation to let the two shed light upon each other. We see:

The four living creatures

—Ezek. 1, Rev. 4

Command to eat a scroll and to prophesy

—Ezek. 2, Rev. 10

God's people have a mark in their foreheads

—Ezek. 9, Rev. 7

God's tabernacle will be with men

—Ezek. 37, Rev. 21

Battle led by Gog

—Ezek. 38, Rev. 20

Vision of the New Holy City

—Ezek. 40 ff., Rev. 21

The river of water of life

—Ezek. 47, Rev. 22

Trees with leaves for the healing of nations

—Ezek. 47, Rev. 22

The city four-square

—Ezek. 48, Rev. 21

Gates of the city, three on each side

—Ezek. 48, Rev. 21

Each of the two books is, of course, apocalyptic and it is just for this reason that sharply varying systems of interpretation have been applied to both.

#### INTERPRETATION OF EZEKIEL

No attempt will be made here to offer a final answer to the different interpretations of the prophecy. Difficulties arise chiefly in the later section, where promises of a golden future are held forth to Israel.

The older liberal view, which is widely held in many quarters, is that Ezekiel envisioned a restored Israel in which the cult would be the centre of national life. He therefore drew a blueprint of what he hoped might be the situation in Judah. Although his plan was too idealistic at many points, it did provide a basis for some later legislation, so that R. H. Pfeiffer has called Ezekiel the father of modern Judaism. In other words, Ezekiel's "visions" are to be understood quite literally even though they never could be fulfilled quite literally.

Another view which applies literalism is that of modern dispensationalism. To put the matter very tersely, it is held that

Ezekiel's prophecies apply to Israel, the nation, and Palestine, the land, literally. Since the visions have not been fulfilled literally in the past, and since the Scripture is the word of God which cannot be broken, they will be fulfilled in the future. Most dispensational brethren expect the fulfilment to take place in the period just prior to and during the millennium.

A third view tends to take matters more figuratively or symbolically, since the prophecy is so largely visionary, so full of figures of speech and symbols. The Israel which is to be restored is the spiritual Israel, not only chastened and converted Jews but Gentiles as well. The

temple is symbolic, it is said, since such figures as the river of water of life and the trees of life are surely not a literal stream or literal shrubs, yet the river issues from the temple. The crux of this kind of interpretation is that Ezekiel spoke during the Mosaic economy under the figures of speech of that economy, but he pointed to the new era in Christ. The strongest argument for this position is that our Lord Jesus did inaugurate the era of the new covenant in his own blood and he is the Davidic king, the good shepherd as he himself said. Since volumes have been written on this subject, it will not be pursued further here.

There is a wealth (Cont'd on page 37)

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# EUTYCHUS and his kin

## THANKSGIVING FARCE

Pastor Peterson is down again with a severe reaction. He is allergic to American holidays. This time Thanksgiving has him in trouble. He was asked to prepare the pageant for the Harvest Home Festival, and all went well until Mrs. Patience Alden Strauss, chairwoman of the Festival Committee, saw the dress rehearsal.

The curtain parted on three Thanksgiving tableaux arranged across the stage: Pilgrims on the way to church; a picture window view of an American family at dinner; and the home team float in the parade of Mohawk Bowl for the Big Game.

The band played a medley of *Come, Ye Thankful People, Come; Hail, Hail, the Gang's All Here; and On, Wisconsin*. Mrs. Strauss thought that this completed the pageant and was applauding delightedly when the action started. The Pilgrims came alive, walked out of the woods, and gaped at the picture window.

A wonderfully confusing scene followed in which the Pilgrims gradually concluded that help should be found to seize this family of irreligious, bewitched heathen and commit them to stocks. The modern Americans had meanwhile decided that these Pilgrim actors were overdoing it, and directed them to the Mohawk Bowl parade, under threat of calling the police.

When the Pilgrims encountered the yelling Indians on the float, they bravely grouped for self-defense, and held their fire until the Mohawks made a hilarious charge with lifted tomahawks.

How the pageant was to have ended I don't know. One of the Pilgrims had put too much powder in Judge Ronson's old muzzle loader, and when it went off everything seemed to go up in smoke. After Judy Trout had stopped screaming and someone brought aromatic spirits for Mrs. Strauss, Pastor Peterson tried to defend his satirical fantasy. Mrs. Strauss admitted that the awkwardness of having Pilgrim visitors on Thanksgiving had been cleverly suggested. She thought the dialogue witty in the dining room scene, and she especially approved Uncle George's speech explaining to the Pilgrims why an American Thanksgiving is

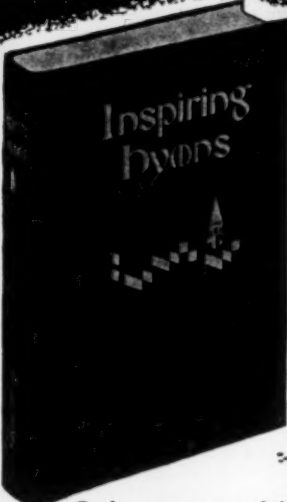
above creeds and church-going. But she was offended by the implications of the "slapstick farce" that Thanksgiving has lost contact with the Pilgrim tradition. Her ancestors came on the Mayflower. Peterson cancelled the pageant but wished that every "Thanksgiving" farce could be called off—or transformed!

EUTYCHUS

## CALL TO ACTION

Let us take a look at the cold facts concerning the achievements and success of the Eighteenth Amendment during the Prohibition Era of 1920-1932: The breweries, distilleries and 177,000 saloons (all of them) were closed; according to

Dr. Irving Fisher, author of book and highest authority on liquor problems, the consumption of liquor was reduced between 70 and 80%; the nation's wealth was increased by more than \$40,000,000,000.00; the number of savings depositors increased from 10,000,000 to 50,000,000; the number of automobile owners leaped from 7,000,000 to 26,000,000; Keeley Institutes for cure of alcoholics were closed; many jails and prisons were completely emptied; enrollment in high schools increased 65%, in colleges 75%; Christian churches made a gain in membership of 10,000,000. This constituted the most prosperous decade, economically and (Cont'd on page 34)



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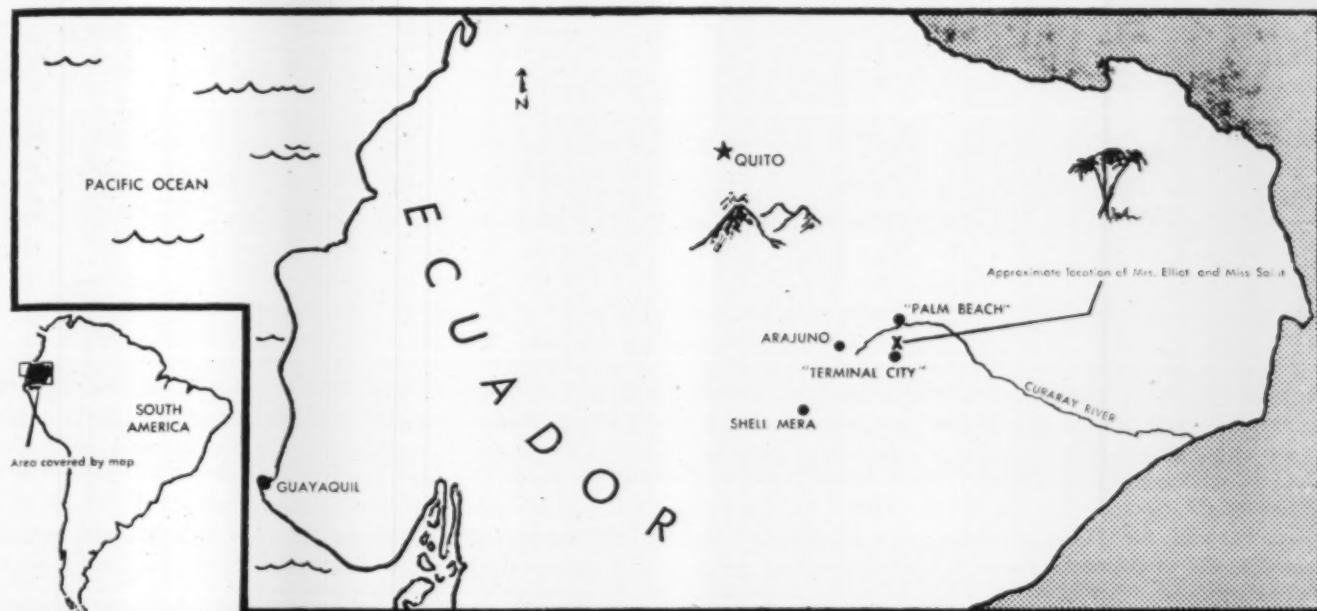
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**OUTSTANDING BECAUSE IT IS "BALANCED"**

# Mrs. Elliot, Miss Saint Report from Auca Huts



Map shows Auca settlement from which Mrs. Elliot and Miss Saint report. "Palm Beach" is where five missionaries were slain. "Terminal City," main Auca village, is about 25 air miles from Arajuno, closest missionary outpost.

When Mrs. Elisabeth Elliot and Miss Rachel Saint went to live with killer Auca Indians last month, they took along into the dense Ecuadorian jungle a six-pound transceiver. Upon arrival near the Aucas' "Terminal City," the missionary women radioed back, "Friendly welcome."

The following story includes first impressions of life in a community of savages. With the missionaries was Mrs.

## SOUTH AMERICA

Elliot's four-year-old daughter, Valerie, and the 10 Aucas who had emerged from the jungles with a tribal invitation for the two white women. (For events leading up to this daring exploit, see CHRISTIANITY TODAY, October 27, 1958.)

"I'm sitting in a tiny leaf shack by candlelight," said Mrs. Elliot. "Millions of insects swarm. Valerie sings 'Jesus Loves Me' to a group of Aucas in a hut a few feet away, and my heart sings praise to God Almighty who only doeth wondrous things. Keep praising and praying."

An initial report from Miss Saint on October 9 said:

"It was a sweet picture to round the bend in the river last Wednesday and see the roofs of the little thatched houses and the lovely bronzed Auca bodies gleaming in the sun.

"To be able to communicate was wonderful. I am well aware that potential danger exists, but whatever, the welcome could not have been more friendly.

"It seems the most natural thing in all the world to be here, a thing I have felt

## CHRISTIANITY TODAY NEWS

the Lord was leading me to over five years ago. Do pray that it will be workable and accomplish the Lord's purpose."

Both Mrs. Elliot and Miss Saint have a working knowledge of the Auca language. Miss Saint, trained as a linguist by Wycliffe Bible Translators, has been studying the native tongue with the aid of Dayuma, young Auca woman who fled her tribe 12 years ago and has since become the tribe's first convert to Christianity.

The women's radio reports were relayed to the outside world by Mrs. Marjorie Saint from Quito. Both Mrs. Elliot and Mrs. Saint are widows of the "Palm Beach" massacre in which five young missionary men died at the hands of lance-bearing Aucas. Miss Saint is a sister of one of the martyrs.

Missionary Aviation Fellowship set up regular flights to drop supplies to the missionary women. "Terminal City" is about 15 minutes flying time from Arajuno, closest missionary outpost. Shell Mera, linked to Quito by road, is another 20 minutes away by air.

Another report from Miss Saint:

"Dayuma's mother has arrived, dressed in the dress Dayuma had made for her. A dear, characterful face, older than I thought she would be, trembling with sheer happiness. I guess she ran most of the way. Before evening was over she said, 'You are star, you came down from

the sky. You are my daughter, call me mother.' She hasn't stopped smiling for almost a whole day.

"Love to all of you who share our present joy and our increased potential of telling of Him whose we are and whom we serve.

"Little by little I try to sow seeds of God's Word, but mostly I'm tuning in, trusting the Lord to give me wisdom beyond my own."

Missionaries in Ecuador attached considerable significance to the fact that the 10 Aucas came out of the jungles with an invitation for Mrs. Elliot and Miss Saint. In talking to the 10 Aucas, the missionaries felt they were able to establish something of the motive behind the "Palm Beach" slayings.

It was learned that the Auca whom the five missionary men had dubbed "George" was actually the chief of the settlement. According to reports, "George," after he had made seemingly friendly gestures to the missionaries, went back to his tribe and told them that the white men wanted to eat the Aucas. Apparently provoked, the tribesmen joined "George" in killing the five men. Subsequently "George" himself became too overbearing and was killed by his own people.

Up until the latest contacts, the Aucas reportedly have felt that the white people were "people eaters."

## EPISCOPAL CONCLUSIONS AT MIAMI BEACH

In a lush tropical setting which Cranmer and Ridley would have associated with privateers and Spanish gold, the 59th triennial General Convention of the Protestant Episcopal Church, meeting October 5-17, concluded an eventful second week which

### RELIGIOUS MEETINGS

saw debate upon many a lively issue. In Miami Beach's opulent, new Deauville Hotel, which would surely have raised the eyebrows of St. Francis, the sight of Episcopal monks and nuns, vowed to poverty, had to seem incongruous. But lifting eyes beyond the million-dollar strand, the House of Deputies, composed of clerical and lay delegates, and the House of Bishops moved to dig ecumenical gold in India.

The issue was whether to follow the lead of five other churches of the Anglican Communion in allowing limited intercommunion with the Church of South India (formed in 1947 through merger of Anglican, Methodist, Presbyterian, and Congregational groups), as recommended by the Convention's ecumenical commission. This involved recognition of the bishops, presbyters, and deacons consecrated or ordained in the CSI (this is done episcopally) "at or after the inauguration of that Church as true bishops, priests and deacons in the Church of God." Included were conditions under which these officers may officiate in the Protestant Episcopal Church.

The resolutions passed the House of Bishops with only mild debate, but certain of the deputies, mostly of Anglo-Catholic persuasion, gave them a rough ride for more than three hours. The CSI had been referred to in some quarters as a heretical sect, and a waiting period of some 20 years for observation was urged. Debaters argued the withholding of Episcopal gifts of "holy orders" and the "ancient Catholic faith" on grounds of avoiding both schism in their own church and further impediments to "reunion with Rome."

Supporters of the resolutions countered that the proposed action would strengthen both the Catholic (non-Roman) cause in strategic India, as well as serve toward reuniting the "fragmented body of Christ." The resolutions passed with much greater ease than had been expected, with but minor modifications.

In this country conversations were to continue between Episcopalians and the Methodist Church toward possible intercommunion, though some said the talks had proven pointless. One priest ob-

served privately that talks with Presbyterians had failed because of lack of doctrinal discipline by Presbyterians in ordaining ministers. "How much more the Methodists?" he exclaimed. (Certain Methodists and other churchmen voiced displeasure at an Episcopal commission report which cited biblical support in giving approval to social drinking "in moderation.")

Presiding Bishop Henry Knox Sherrill predicted a coming church unity which would embrace even the Roman Catholic church. In regard to Episcopal interest in Latin America as a mission field, the Right Rev. Horace W. B. Donegan, Bishop of New York, stated, "Our church has no desire to win converts from Roman Catholicism, nor has it any plan to do so." But he also said that Episcopalians have a strong appeal to Latin Americans who wish to hold to apostolic order but also desire a church which "stands for evangelical truth."

It had already been pointed out that the Anglican policy of not proselytizing from the ancient eastern churches in the Middle East was in contrast to the practice of American Presbyterianism. (The Protestant Episcopal Church gives financial aid to Eastern Orthodox churches.)

A petition suggesting that the National Council of Churches may become a "Protestant Vatican" or "super-church" was repudiated by the bishops. Another petition objected to expressions of disbelief in the Virgin Birth and Resurrection found in certain independent Episcopal publications such as W. Norman Pittenger's *The Episcopal Way of Life*. A committee expressed the opinion that the "constant . . . use of the historic creeds" throughout the church "should reassure and hearten the petitioners." California's Bishop James A. Pike had said earlier that the movement toward biblical fundamentalism in some quarters of the Anglican Communion was not a problem here.

The bishops thwarted a move by the deputies to set up a special commission for revision of the *Book of Common Prayer* which would involve "considering the faith and doctrine of the church."

The deputies voted confidence in the church's Sunday School literature—the Seabury Series—but only after hearing a minority call for more reliance upon historic doctrines than upon "group dynamics and existential philosophy." Speaking of the minister's ordination vows to teach what is in the *Book of Common Prayer*, Maryland's respected

Dr. Don Frank Fenn said, "The church hasn't aided loyal clergy for a long time."

In other action, a resolution was passed recording strong opposition to capital punishment; a perennial proposal to allow women to serve in the House of Deputies was defeated; and a move to tighten rules for marriage annulments and thus restrict remarriage of divorced persons was defeated.

Exhilaration over the adoption of a record budget was dulled when churchmen found that in relation to the cost of living they had only now climbed back to their 1929 level. Known as comprising one of the wealthiest memberships in American Protestantism, they heard their church compared unfavorably with other denominations as to its stewardship. With more than three times the membership of the Southern Presbyterian church, their missionary giving is less. "We have been caring for ourselves first," they were told. Thus delegates were presumably surprised to hear Australian Lord Bishop Ian Shevill thank them for giving to Australia their "gift of stewardship teaching," tithing being "a revolutionary conception" in the Anglican world outside America. (The Protestant Episcopal Church has been taking over support for certain missionary work from the Church of England.)

Other missionary items: Episcopal women distinguished themselves with a thank offering of \$3,869,985 (for missions), collected over the past three years; a unique missionary project was voted in the form of a gift of a nuclear reactor to the Episcopal Church in Japan, to be used for educational and medical purposes by St. Paul's University in Tokyo; and the "missionary districts" of Arizona and North Texas were voted the status of self-supporting dioceses.

Bishop Donegan brought the sobering report that some parishes had produced no candidate for the priesthood in fifty years and that surveys had shown the majority of students in some Episcopal seminaries to have been converted on college campuses rather than having been brought up in the church.

One resolution noted that large sums of money had been spent for the "luxuries" of the last two convention sites (1955 site: Honolulu). Detroit was selected for 1961.

The Episcopal Convention is more leisurely-paced than many other ecclesiastical conventions, one explanation being that the governing done through the church's National Council and dioceses keep the General Convention from being as integral to the life of the church as



conventions of certain other churches.

The Miami Beach gathering formed the valediction for the able Bishop Sherrill—he of the ready wit and constant facility for the right word—retiring at the mandatory age of 68 after 12 years as presiding bishop. He was presented with a gift of \$45,000 and had the pleasure of seeing his son the Rev. Edmund Knox Sherrill elected missionary bishop of Central Brazil.

A \$15,000 annual salary was voted to provide an executive assistant for Presiding Bishop-elect Arthur C. Lichtenberger (for election, see October 27 issue).

Florida Governor LeRoy Collins, addressing his fellow Episcopalians, called upon non-extremists of the nation to produce a constructive plan for solution of racial conflicts. The bishops voted for an antisegregation resolution which was blocked by the deputies, who passed the substitute "Virginia Resolution," dropping the call for an end to racial separation in favor of a plea for elimination of all spirit of racial discrimination. But both houses condemned "civil disobedience" in connection with public school desegregation. Afterward, a priest said, "Ours was the only major denomination which did not divide in Civil War days. It's easy for northern denominations to pass high-flown race resolutions, for they don't have to grapple with the issues in the same way."

The close of the convention saw the reading of the "Pastoral Letter of the House of Bishops," written against the background of the recent Lambeth Conference which had been attended by ninety-one members of the House.

Seeing in the race problem yet another harmful division of mankind, the bishops asserted the supremacy of reason over emotion for solution. Their concluding exhortation: "Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong." F. F.

### Christian Medicos

The Christian Medical Society is planning an "International Medical Missionary Convention" for the end of 1959.

At their last meeting in Grand Rapids, Michigan, society directors voted to proceed with plans for the convention as a "forum for expression of purpose and needs for medical missions."

The society embraces 2,000 physicians, dentists, medical and dental students and medical school faculty members as well as more than 350 medical missionaries overseas.

### Disciples and Ecumenism

"Ecumenicity" was the major concern of some 10,000 Disciples of Christ at the 1958 International Assembly of the Convention of Christian Churches in St. Louis, October 17-22.

This emphasis on Christian unity was nothing new for Disciples. Since Thomas Campbell wrote his prophetic *Declaration and Address* in 1809, his followers have ardently propagated the idea that the church is "essentially, intentionally and constitutionally one" and consists of all those in every place who are obedient to Christ according to the Scriptures and manifest the same by their tempers and conduct.

They have differed as to the visible and the invisible church, spiritual and organic unity, and methods of achieving unity; but they have with one accord insisted that a divided church is a sin and that their chief mission is to help answer Christ's prayer in John 17.

At St. Louis the ecumenical thrust was in the now well-known pattern of the National and World Councils of Churches. The International Convention is a member of both bodies and has contributed largely to their personnel and their policy-making groups.

The United Christian Missionary Society, largest agency reporting to the convention, made it clear that it is abandoning denominational evangelistic policy in the foreign mission field and will participate enthusiastically in the new ecumenical policy of "world mission" promoted by World Council leaders. The UCMS reported 244 missionaries and 2,183 national workers in full-time service in 11 mission fields. A new all-time total of \$5,537,784 was expended in its program. Nearly 10,000 baptisms were reported.

A year ago at their Cleveland convention Disciples passed a resolution looking toward the possibility of a merger with the newly-formed United Church of Christ (Congregational-Evangelical and Reformed). Dr. Fred Hoskins of the UCC was a guest of the St. Louis assembly. He was warmly received and Disciples passed a strong resolution urging continued explorations in this project.

No new churches will be established by Disciples without the consent of their ecumenical friends. The program of the UCMS Division of Home Missions and Christian Education is completely integrated with that of the councils of churches. The Board of Church Extension with its huge financial resources (approaching \$25,000,000) is cooperat-



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ing in this ecumenical evangelistic plan.

Higher education within the framework of the Convention is moving toward close cooperation with the Council of Protestant Colleges, an NCC-motivated agency, although a few colleges are lukewarm. Campus youth activities are also being consolidated under the Campus Christian Life program of the NCC. Despite the prosperity of Disciples colleges in other areas (they expended more than 16 million dollars last year) there is an alarming dearth of youth in training for full-time Christian service. Dr. Harlie L. Smith, secretary of the national education board, said that "at present fewer than one-fourth of our college-age young people are in college, and about one in fifteen of these is preparing for a vocation in the church."

The "social gospel" has ardent supporters in the UCMS Department of Social Welfare and the "extra-curricular" Disciples Peace Fellowship. Their left-wing doctrines were vigorously advocated at St. Louis and were reflected in resolutions passed by the Convention. The assembly advocated income tax deductions for contributions to the United Nations Investment for Peace and opposed further U. S. military conscription.

Universal disarmament, suspension of nuclear weapons tests and other resolutions of the usual "ecumenical line" were approved. There was a rumbling in the lobbies against some of these actions of the Convention but opposition on the floor was deemed useless. One pastor said, "I wouldn't dare tell my people what we did."

The assembly authorized the Board of Directors of the Convention to set up a committee for the restudy of the organizational life of the whole brotherhood of Disciples looking toward revolutionary changes for the future. Evidently this involves the whole problem of the place Disciples will occupy in the new ecumenical era.

The address of Dr. Edwin T. Dahlberg, president of the National Council of Churches, marked the ecumenical climax of the assembly. Under the spell of the occasion he suggested that the ecumenical movement should go "even beyond the boundaries of the Christian religion. He proposed an International Spiritual Year in which a congress of religions might be held. Dr. Dahlberg expressed a wish to see "the coming together of Jewish, Protestant and Catholic leaders, Buddhist, Muslim, Hindu and other leaders to work for that peace and understanding among men which somehow our political leaders have failed to

achieve." He congratulated Disciples on taking advanced ground at St. Louis.

Absent from St. Louis were two other wings of the movement that had its inspiration in the *Declaration and Address* of Thomas Campbell—the locally autonomous Churches of Christ and Christian Churches that believe unity can only be achieved by "the restoration of the New Testament Church in doctrine, ordinances and life." Their combined numerical strength exceeds two and a half million. Refusing to cooperate with councils of churches and maintaining an almost isolationist position in American Protestantism they constitute two of the most rapidly growing religious fellowships in America.

Spokesmen in an evidently well planned propaganda thrust for the "new ecumenical day" among Disciples were Dr. Alfred T. DeGroot of Texas Christian University and Dr. Ronald Osborn of the Christian Theological Seminary in Indianapolis (formerly the College of Religion of Butler University). They paid high tribute to the fathers of the "restoration movement" but made it clear that the time had arrived for abandonment of "old paths." They pointed out that changing patterns of the new ecumenical age and growth and maturity of the Disciples demanded a new interpretation of the old principles and a more adequate witness to the church and the world. They branded as virtual "subversion" a refusal to enter into serious ecumenical planning for "the joint concerns of the entire Body of Christ." Along with the leaders of the UCMS, the Council of Agencies and the ICCS they called for "a more effective structure of coordination and cooperation" in the denomination's life to accomplish new objectives "beyond 1960." The specific nature of this revolutionary change was not spelled out at St. Louis, but it was sufficiently envisioned to cause rejoicing among liberals and engender grave doubts among conservatives.

The mass Communion service on the Lord's Day when over 8,000 participated was a spiritual highlight of the assembly. Tables in the form of a huge cross occupied the main floor of Kiel Auditorium. Hundreds of deacons waited on the audience after elders had conducted an elaborate liturgical service.

Dr. John Paul Pack, pastor of University Christian Church, Seattle, was elected president of the Convention for the ensuing year. Dr. Gaines M. Cook was reelected as executive secretary.

Denver will be the scene of the next national gathering.

J. D. M.

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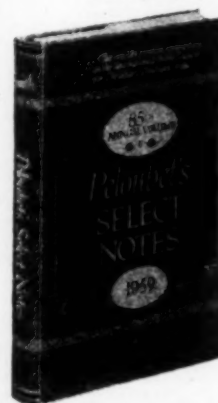
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## Charlotte Epilogue

As one sits in the capacious, modern Charlotte Coliseum and watches Billy Graham preach to great throngs of inhabitants of the "Queen City of the Carolinas," Graham's home town, he may find himself musing upon the restrictive words found in all four Gospels—"A prophet is not without honour, save in his own country, and in his own house. . . ."

This principle had been thrown up to Graham by local newsmen upon his arrival, and the evangelist had confessed he was entering the crusade with "fear and trembling" at the thought of preaching to his friends and acquaintances. But though there are many of these, they constitute a very small percentage of Charlotte's present population. A small city by present standards, Charlotte would have seemed a teeming metropolis in first-century Palestine. And Graham's Charlotte citizenship is one more of memory and loyalty than of fact. Dairy farmer Frank Graham declared that his famous son had left home some twenty years ago and had never since returned for a stay of any duration.

But if most of the populace does not know Graham personally, they know about him and seem grateful for the fame he has brought to their city. Their crusade support appears to indicate this.

The name of Charlotte does not have the ring of a Hong Kong or a San Francisco nor does it conjure up visions of greatness invoked by New York and London. Indeed, the Harringay habitué would probably ask the location. But though Charlotte is the smallest city to host a Graham crusade since the evangelist's European and world tours, which found him meeting with crowned heads and prime ministers, the Graham team looks on the Carolina crusade as being in many ways the most fruitful of them all. Church cooperation was unprecedented. And as the campaign was breaking Coliseum attendance marks, the percentage of decisions for Christ was setting a record as the highest ever seen in a Graham crusade—this in the paradoxical setting of a perhaps unparalleled civic ratio of church membership (96%) coupled with a high rate of crime.

Response to the crusade surpassed Graham's expectations, but not his only. Said the Rev. W. Kenneth Goodson, minister of the 4300-member First Methodist Church, "The crusade has made a tremendous impact. It has not been spiritual theatrics at all. It has been big business for Christ. I think that many ministers will testify that the results have

been far beyond anything we ever imagined when we invited Billy Graham."

If Charlotte liked Billy Graham, the affection was reciprocated. Though he is more of a world citizen today, the evangelist spoke of his love for Charlotte and the long preparation for this crusade. "This is my home—where I was born and reared." Perhaps he sensed responsibility toward it as "his Jerusalem" (Acts 1:8). "I'd give my life for this city," he said.

In speaking of the exclusiveness of Christ's claims, he said he "would not betray" his "friends and neighbors" in holding forth any hope for salvation apart from the Cross. And he emphasized, "It is hard to be a Christian. It costs something. The road is often lonely."

But still they came, across what could be termed holy ground. Entering the inquiry room solemnly, they often emerged bright-eyed. Friends and relatives waited for them much as at a station. But these were not returning from Atlanta or Chicago. They had been to Bethlehem and Jerusalem.

Explaining, Graham speaks of the Holy Spirit and 3000 local prayer meetings.

There is another portion of Scripture which comes to mind as one sits in the Coliseum—"And he gave some . . . evangelists. . . ." Yes, he did. F. F.

## Crusade Windup

The climax of Billy Graham's Carolinas evangelistic meetings came Sunday, October 26, when more than 60,000 persons assembled at Fort Jackson in suburban Columbia, South Carolina. The local steering committee shifted the rally site after Governor George Bell Timmerman twice protested plans to hold the meeting on State House grounds. Timmerman said Graham's appearance on state property (1) "would violate the separation of church and state," and (2) might be misinterpreted as an endorsement by South Carolina of nonsegregated meetings.

Among dignitaries at the Fort Jackson rally was James F. Byrnes, former South Carolina governor and one-time U. S. Secretary of State. Twelve hundred persons, including a number of Negroes, signed decision cards after the rally, one of the biggest ever held in the South.

The aggregate attendance for the five weeks of meetings at Charlotte Coliseum topped the 439,000 mark. There were more than 17,600 recorded decisions.



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## Hardest of Plants

"Too many people," said Democratic Governor George M. Leader of Pennsylvania, feel that Christianity "is something of a hothouse plant incapable of surviving outside the hothouse." "It seems wrong to me," he added, to believe that Christianity cannot withstand "the temperature changes, the winds and hail and storms and frosts of the outside world. . . I think Christianity is the hardest of plants and that it can be made to flourish just as well in the arena as in the conservatory."

Thus did Leader address the opening session of the 39th quadrennial General Conference of the Evangelical United Brethren Church in Harrisburg, capital of Pennsylvania, the state he hoped to represent in the U. S. Senate next year.

The imaginary botanical challenge behind them, some 450 EUB delegates and 1,000 visitors went on to discuss more realistic issues like ecumenism, integration, and disarmament. Theological debate was inconsiderable.

The church's Federation and Union Commission was authorized to enter discussions with the Methodist Commission on Church Union for "exploration of possible advantages and disadvantages" of merger. The commission was also di-

rected to continue merger talks with the Church of the Brethren and "other denominations of kindred spirit." The EUB Church was formed in 1946 by a merger of the Evangelical Church and the Church of the United Brethren. Its membership in the United States and Canada totals about 800,000.

A resolution strongly denounced the testing of nuclear weapons by any nation and urged world leaders to intensify efforts "to achieve a bold program for total universal disarmament."

With only a few dissenting votes, delegates adopted another resolution which prohibits use of denominational facilities as public or private class rooms to avoid school integration. The resolution declared opposition to "all practices of racial segregation." Also approved was a plan which provides for the appointment of EUB ministers from "other races as well as white" and which calls on the church's constituents to welcome Negro residents in white communities. Of 4,277 EUB congregations, 120 are in Virginia, Tennessee, Kentucky and Florida.

Three new bishops were elected. Bishop W. Maynard Sparks was assigned to the Pacific area, Bishop Herman W. Kaebnick to the Eastern area, and Bishop Paul Herrick to the Central area. The church's four other bishops remain.

## PEOPLE: WORDS AND EVENTS

**Deaths:** The Rev. George Bennard, 85, composer of "The Old Rugged Cross" and many other Gospel hymns, in Reed City, Michigan . . . Dr. Walter A. Baepfer, 65, president of Concordia Theological Seminary, in Springfield, Illinois . . . the Rev. Clifford Harris Nash, 91, founder of the Melbourne, Australia, Bible Institute . . . Dr. T. O. F. Herzer, treasurer of Canadian Lutheran World Relief, in Winnipeg, Manitoba . . . Dr. George N. Anderson, 75, veteran missionary to East Africa, in Minneapolis.

**Elections:** As Bishop of the Southern District of the Hungarian Lutheran Church, the Rev. Zoltan Kaldy, (succeeding Bishop Lajos Ordass) . . . as full-time executive secretary of the Commission on Presbyterian Cooperation in Latin America, Dr. Rafael Cepeda . . . as youth department director of the Methodist General Board of Education, the Rev. Joseph W. Bell . . . as president of the United Student Christian Council, Allan J. Burry

. . . as chairman of the Southern Baptist Brotherhood Commission, R. L. Sherrick . . . as board chairman of the Rural Bible Crusade National, the Rev. Hamilton Sinclair . . . as president of the Christian Writers Association of Canada, G. M. Bowman.

**Appointments:** As minister of the Fourth Presbyterian Church, Washington, D. C., the Rev. Richard C. Halverson, associate executive secretary of International Christian Leadership . . . as head of a staff to "develop a comprehensive strategy for public interpretation of the ecumenical movement and the National Council of Churches," James W. Wine, vice president of Park College and a former lawyer and judge . . . as European secretary of the Baptist World Alliance, Erik Ruden, general secretary of the Baptist Union of Sweden.

**Retirement:** As Evangelical Lutheran Bishop of Iceland, Dr. Asmundur Gudmundsson.

# Books in Review

## EXPOSITION AND DOCTRINE

*Luther's Works, Vol. I, Lectures on Genesis, Chapters 1-5*, translated by George V. Schick (Concordia, 1958, 387 pp., \$5), is reviewed by F. R. Webber, author of *A History of Preaching*.

Here is the first of a set of 55 good sized volumes that may well be one of the most significant publication projects of our generation. Several volumes have appeared recently, and others will be released at the rate of four a year.

There have been many editions of Luther's collected writings, such as Weimar, 80 vols.; Wittenberg, 19 vols.; Jena, 15 vols.; Altenberg, 11 vols.; Leipzig, 23 vols.; Walch, 24 vols.; Erlangen-Frankfurt, 102 vols.; Lenker, 13 vols.; St. Louis, 23 vols.; Holman, 6 vols. and Calwer, 6 vols. Of these, Weimar is by far the most scholarly. Most of these are in Latin and German. Single volumes are so numerous that the listing fills 105 double column pages, set in the smallest of type, in the British Museum's 1946 catalogue.

The new 55-volume edition of Luther's collected writings is an effort to make Luther speak in idiomatic English. They are based upon the Weimar edition of 1883 ff., whose 80 volumes, each the size of a pulpit Bible, fill eight shelves of standard public library size.

*Lectures on Genesis, Chapters 1-5*, will prove a revelation to readers who think of Luther as a defiant man, who shook his fist at popes and councils, and challenged them to prove their arguments by means of clear Scripture verses. In this series of expository lectures we meet with a genial Luther in his peaceful lecture room at Wittenberg University, with a Hebrew Bible before him, explaining the text in simple, winsome language.

Luther's expositions of Genesis began on June 3, 1535 and ended January 18, 1544. They were delivered in Latin. Having reached Genesis 50:26, Luther laid aside his Latin notes and said: "Das ist nu der liebe Genesis. Unser Herr Gott geb, dases andere nach mir besser machen." He died February 18, 1546, at the age of 63.

Luther expounded Genesis in Latin, verse by verse and word by word. Points of grammar are mentioned only when necessary to make the meaning clear, and

there is no effort at display of his knowledge of Hebrew. The first dozen pages of Genesis 1-5 may prove unfamiliar ground to the reader, for Luther presents a summary of the curious notions of the universe, as taught by the philosophers of his day. Except for these opening pages, the style is delightfully simple and clear.

Luther wasted no time with speculation. He was convinced that the heavens and the earth were created just as the inspired words of Moses state, and that the entire work of creation, in which Father, Son and Holy Ghost all participated, was finished in six days. He admits again and again that there are details which he cannot understand, but he says, "I, therefore, take my reason captive and subscribe to the Word, even though I do not understand it" (p. 26).

The expositions of Genesis are more than a verse-by-verse commentary. Luther includes much doctrinal teaching: the Holy Trinity, the origin of all created things, the sin of Adam and its transmission to the entire human race, the deterioration of mankind and of all other created things because of sin, and the gracious plan of salvation through Jesus Christ. He mentions the redeeming work of the Saviour again and again. As a commentary the book is exegetical, doctrinal, devotional, homiletical and practical, and always in simple language that reads easily. A sample of Luther's style may prove of interest:

"Now here, too, a sea of questions arises. Inquisitive people ask why God permitted Satan to tempt Eve. Furthermore, why Satan waylaid Eve through the serpent rather than through a different animal. But who can supply the reason for the things that he sees the Divine Majesty has permitted to happen? Why do we not rather learn with Job that God cannot be called to account and cannot be compelled to give us the reason for everything He does or permits to happen? Why do we not likewise register a complaint with God because the earth does not produce plants and because the trees are not green throughout the year? I am fully convinced that in Paradise there would have been perpetual spring without any winter, without snow or frosts, such as we have today after sin. But these are all things under the divine power and will. To know this is enough. Besides, it is wicked curiosity to investigate these (Cont'd on page 36)

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## EUTYCHUS

(Cont'd from page 26) morally, in our national history. Informed industrialists, economists, sociologists, and political and religious authorities recognized this as the greatest reform ever accomplished in history in a similar length of time. Yet these gigantic strides were made while enforcement of the law was in the hands of its enemies, a leading distiller and a national administration which used all their powers to nullify rather than enforce the law!

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have been disfranchised by taking away their natural constitutional right to vote on the liquor problem by Local Option. No! It is not necessary to go through the long, difficult and costly work of adopting another Amendment to the Federal Constitution. Prohibition is already there in the second section of the Twenty-first Amendment, from which we quote: "The transportation and importation into any state, territory or possession of the United States for the delivery or use therein of intoxicating liquors in violation of the laws thereof, is hereby prohibited."

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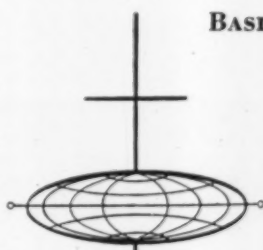
As a Hebrew Christian and missionary to my people, I was grateful for the article by Dr. Jacob Gartenhouse (Apr. 14 issue) and for your report on Jewish missions (Sept. 15 issue). It would be more than wonderful if it were so . . . that "Jewish missions are three and a half times more productive of converts than Christian missions as a whole." In fairness to our brethren who work among the heathen, and in fairness to the Apostle Paul himself, it should be pointed out that the large majority of these converts are not directly the result of Jewish missions, but have joined Christian churches by assimilation, by intermarriage, and by the witness of church people, Christians

who are not directly connected with any Jewish mission. Fair comparisons can be made either by comparing Jewish missions abroad with Christian missions abroad, or Jewish missions at home with Christian missions at home; the latter will have to include the witness of the church as a whole. [I hope] that this will rather encourage than discourage Christian laymen to witness to the brethren of the Lord after the flesh.

RACHMIEL FRYDLAND

New York Messianic Witness Exec. Dir.  
New York City

I do not see why Christians should concern themselves with evangelizing the Jews when there are millions of so-called Christians who (Cont'd on page 37)



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## BOOKS IN REVIEW

(Cont'd from page 33) problems in greater detail. Therefore let us, who are clay in His hands, cease to discuss such questions. Let us not sit in judgment on our God; let us rather be judged by Him" (p. 144).

The translator of the first volume of *Luther's Works* is the Rev. Dr. George V. Schick, professor of Hebrew and Old Testament interpretation at Concordia Theological Seminary, St. Louis. Born in Chicago, Dr. Schick has studied at Johns Hopkins, Leipzig and Berlin. He taught Oriental history at Johns Hopkins, and later he taught Hebrew at Concordia College, Ft. Wayne, before taking up his present work at Concordia Seminary 20 years ago. He is author of two text books on biblical Hebrew, and served on the editorial board of the *Lutheran Witness* for 46 years.

Occasionally, in the other volumes of this series now in print (by other translators), the effort at idiomatic English is marred by clichés which seem strange in a serious theological or exegetical work. Fortunately these blemishes are rare, and they include such expressions as "he came up with," "in this area," and "on this level." In a work of this scope, meaning, of course, the entire set of 55 volumes, which may become to the reader of English almost a Weimar edition, it might have proved more agreeable had the Authorized Version of 1611 been used uniformly throughout. The 1611 translation has survived about 500 revised Bibles and portions of Bibles, and it is difficult to believe that a version that translates *logos* as "expressed Himself" will prove more than a passing fad. Most of us can quote the 1611 version, and without the annoyance of having to explain our explanations. Our shelves of commentaries, concordances and numerous textual helps are based upon this version, and with its matchless beauty of language, it seems more in character with a 55-volume undertaking of *Luther's Works* in English. F. R. WEBBER

### WOMEN OF SCRIPTURE

*She Shall be Called Woman* by Frances Vander Velde (Grand Rapids International Publications, 258 pp., \$2.95); and *All of the Women of the Bible* by Edith Deen (Harper, 410 pp., \$4.95), is reviewed by Norma Ellis, wife and mother in a Presbyterian Manse.

It may seem that there are enough books based upon the women of the Bible

that another would have nothing new or fresh to offer. But Mrs. Vander Velde, in gathering together these materials, which have been used in many study groups, has now offered for wider use a "gallery of character sketches" that deserve commendation.

Mrs. Vander Velde discloses in her Preface that she has had the "pleasure to become intimately acquainted with these women" and she succeeds in sharing this intimacy. In her book, 31 women—saints and sinners become flesh and blood. She presents enough background to disclose the problems they faced and the emotions they experienced. Then, by awaking an interest and by posing a number of pointed questions after each woman's life, she presents the challenge to search the Scriptures further.

These "Suggestions for Discussion" contain, in addition to questions bearing directly on the Scripture, questions calculated to cause the reader to evaluate the behavior or motive of these Bible characters and sometimes of contemporary Christendom. This practical application, appropriate particularly to women, is what chiefly makes this book excellent for study and discussion groups.

Mrs. Vander Velde's own unquestioning belief in the Bible as the inspired Word of God gives the book the ring of certainty. At one point, however, one wishes she were less dogmatic with reference to a question upon which conservative scholars do not take a united stand: namely, her identity of Salome, wife of Zebedee, as the sister of Mary, the mother of Jesus.

A second study book on women of the Bible is *All of the Women of the Bible* by Edith Deen. Anyone desiring to do serious study on the women of the Bible would of necessity consult this book. It is unique in its field because of its completeness.

Mrs. Deen groups all of the women of the Bible in various sections and then has a helpful index. Her book contains "316 concise biographies, including 25 searching studies of women in the foreground, more than 125 shorter sketches of named women and more than 125 sketches of nameless women in the background." The sketches vary in length from 12 pages to one sentence. Among the short ones are found such women as the nurse who let Mephibosheth fall and a silly woman mentioned in II Timothy 3:6, 7.

Unlike Mrs. Vander Velde's book, this one presents arguments from several points of view, by no means all conservative. In her discussion concerning Salome, for instance, (Cont'd on page 38)



## EUTYCHUS

(Cont'd from page 35) should be converted to Christianity. If one is to reflect on the antics in the South with regard to school integration, one would arrive at the conclusion that there is a broad field for evangelization among millions of Christians. Why should one think that the Jew is not capable of looking after his own moral and spiritual health.

Danville, Va. SAMUEL NEWMAN

## EDITORIAL EXPLANATION

Some readers have commented on the form of the text of the Edwards sermon which appeared for the first time in CHRISTIANITY TODAY (Sept. 15 issue). This does differ from editions of other sermons of the same preacher which have been published. This explanation of editorial policy, which is given in far greater detail in the forthcoming volume, *Jonathan Edwards' Sermons on Romans*, is here submitted. This sermon was transcribed from manuscript as accurately as possible. There was very little punctuation, except that of Edwards himself. The sermon was apparently hastily written and not revised by its author, who never intended it for publication. The editor has refrained almost entirely from smoothing out the text, in order to give the reader as authentic a reading as possible. Furthermore, as indicated, the form presented in CHRISTIANITY TODAY was somewhat abbreviated.

JOHN H. GERSTNER  
Pittsburgh-Xenia Theological Seminary  
Pittsburgh, Pa.

## ONLY TEMPORARY

Two matters in Man's "Glorious Destiny" (Sept. 15 issue) . . . caused a personal reaction. . . . You say that Socrates is a follower of Plato. If this is not a typographical inaccuracy, I am sure that it is only a temporary mental one. . . .

I agree wholeheartedly that the church is not called to debate over fossil remnants. . . . I do object to the possible intimation that the debate over fossil remnants should not be carried on at all. Although the church is not called to do this, certainly science is. . . .

JOE WILLIAMSON  
First Church of the Nazarene  
Summerside, Prince Edward Island

## HELPING THE CAUSE

I feel sure that the periodical will do much to help the cause of Protestant religion, and make a valuable contribution to the extension of the kingdom of God. Kirkintilloch, Scotland JAMES SCOTT

## BOOK OF THE MONTH

(Cont'd from page 25) of books and articles dealing with both the prophet and his prophecy.

## BIBLIOGRAPHY

The student will find that the available books are in general of the three schools of interpretation which are mentioned above. In the study of historical background the *Interpreter's Bible* has some excellent material, though the commentary itself is given over to the analytical approach and denies much of the book to Ezekiel. The clearest presentation of the dispensational point of view is given by Arno C. Gaebelin in his commentary, which may be obtained as a separate volume or in the *Annotated Bible* series. Among the older commentaries which are valuable are those by C. F. Keil in the Keil and Delitzsch series, and one by Patrick Fairbairn. The latter is a thoroughgoing application of the principle of

"spiritualizing." There has recently been published a very readable but penetrating volume by H. L. Ellison, entitled *Ezekiel, the Man and His Message*. It is well worth much more than its moderate cost.

If one were starting a study of biblical prophecy in general it would be well for him to read Patrick Fairbairn's *Prophecy*. The literalist would be infuriated at a number of points but it is wholesome for all of us to gain another point of view. E. J. Young's *My Servants the Prophets* is of great help in understanding the phenomenon of Old Testament prophecy. It is recommended that anyone who wishes to approach Ezekiel seriously should use such background materials in order to employ the commentaries and a good reference Bible profitably. In this way he may come to his own conclusions in the area of interpretation and not be a mere sounding board for the ideas of others.

DAVID W. KERR  
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## BOOKS IN REVIEW

(Cont'd from page 36) she speaks of her son John in this wise: "He may have written the Fourth Gospel, though some scholars question this."

Edith Deen is well known as a writer and commentator on women's affairs. Several years ago she ran a series of articles in her newspaper column on "Great Women of the Bible." It was the tremendous response to this series that led into further research, in which her Mayor husband joined, resulting in this book.

Although it lacks the ring of personal conviction that attracts the Christian reader to Mrs. Vander Velde's book, its fine presentation and the extensive research that went into it cause it to be very valuable for the church or pastor's library.

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## REVIEW OF

## Current Religious Thought

ACCORDING TO THE REPORT of this year's Lambeth Conference, "the vast majority of people in the Anglican Communion, while rejecting the crudities of the medieval conceptions of purgatory, are quite sure that the fact of death does not remove the need for and the appropriateness of praying for the departed that God will fulfill his perfect will in them; and that such prayer is both natural and right." If this is really so, then we certainly would not feel disposed to dispute the Report's further assertion that "there is evidently need for a fresh study from the Bible of the whole question."

¶ Last year saw the publication in London of the Report of a select committee of the Church of India, Pakistan, Burma, and Ceylon entitled *Principles of Prayer Book Revision*. The compilers of this Report (which is not without its virtues) seek to justify the inclusion in their Church's proposed new Prayer Book of prayers for the departed on the grounds of *sentiment*: in particular, "the instinct of natural piety—or Christian charity—which rebels against the idea that those whom we have loved enough during their earthly pilgrimage to have them regularly in our prayers must be excluded from them because they have died." This, we are assured, "amounts to a recognition that the ruthless surgery of the Reformers in excising all prayer for the departed from the Prayer Book, however much it may have been justified in the sixteenth century, is no longer tolerable, now that the more flagrant abuses connected with the Romish doctrine of Purgatory have ceased to be a threat to true religion."

It is misleading, however, to speak of the Reformers as having practised "ruthless surgery" in this matter. In point of fact, the decision to exclude all prayers for the departed was reached only gradually, as is shown by the fact that such prayer was still to be found in the first (1549) Prayer Book of Edward VI, and was finally excluded only in the second (1552) book. The reason for this exclusion was not merely the abuses of Rome, but primarily the conviction, reached through a close study of Holy Scripture, that prayer for the dead is altogether without sanction in God's Word. This being so, in the interests of truth, the fathers of the Reformation could not permit

themselves to be governed by sentiment.

It is, moreover, unwise, not to say dangerous, to allow sentiment, however pious, to dictate what is and what is not legitimate in Christian worship. On this basis, all teaching concerning God's wrath and judgment should be expunged and universalism embraced, and the cross of Christ evacuated of its holy moral force. Natural piety is then elevated to a saving virtue.

¶ To imagine that doctrine can be divorced from practice is also thoroughly unrealistic. The Report, however, in acknowledging that the inclusion of such prayers "involves a change of Anglican practice," adds that "it does not necessarily follow from this admission that it involves a change of doctrine." In view of the fact that it was on doctrinal grounds that prayers for the dead were originally excluded, it is difficult to see how their introduction can fail to involve a change of doctrine.

The doctrine of the New Testament is plain enough, namely, (1) that those who have died in unbelief are past praying for, since they are on the farther side of that great gulf which none may cross over (Lk. 16:26; cf. Heb. 9:27); and (2) that those who have fallen asleep in the Lord are now with Christ (Phil. 1:23), at home with the Lord (II Cor. 5:7), and therefore not in need of our prayers. In Holy Scripture, which contains so many exhortations to prayer, the silence concerning prayer for the dead is not merely significant, it is conclusive. Had Christ and his Apostles approved the practice, it is certainly strange that it should not have been commended in a passage such as I Thess. 4:13 ff. where Paul is writing expressly "concerning them that fall asleep." Here, as elsewhere, however, the teaching of calm and confident assurance regarding the well-being and security of those who fall asleep in Christ only serves to show how incongruous prayer for the dead is in the scriptural view of things.

The complete silence of the Apostolic Fathers regarding this practice must also be taken into account. To say that "from the middle of the second century onwards there is irrefutable, nay overwhelming, testimony from the catacombs and other Christian epitaphs of the Chris-

tian belief that the prayers of the living avail for the dead" does not demonstrate the correctness of the practice, for it is well-known that from the second century onwards many false beliefs and practices gained currency, and even in some cases official sanction, within the Church. Shades of Tract XC rise before us when we read that Article XXII of the Thirty-Nine Articles of the English Church, while condemning the Romish doctrine of purgatory, "leaves it open to Anglicans to believe that some other form of purification may await redeemed but imperfect souls after death"! The New Testament knows no other means of purification from sin than the blood of Jesus Christ, which cleanses from *all sin* (I John 1:7). By his one offering Christ has *perfected forever* those who are sanctified (Heb. 10:14).

¶ "The only purgatory wherein we must trust to be saved," says the Anglican Homily concerning Prayer, "is the death and blood of Christ; which if we apprehend with a true and steadfast faith, it purgeth and cleanseth us from all our sins, even as well as if He were now hanging upon the cross. . . . This then is that purgatory wherein all Christian men must put their whole trust and confidence, nothing doubting but, if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgation will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end. . . . Let us not therefore dream either of purgatory, or of prayer for the souls of them that be dead; but let us earnestly and diligently pray for kings and rulers, for ministers of God's holy word and sacraments, for the saints of this world, otherwise called the faithful, to be short, for all men living."

The true Christian attitude regarding the faithful departed is thus one of joy and complete confidence, knowing that for them to die is gain (Phil. 1:21), and that those who have died in the Lord are indeed blessed (Rev. 14:13). So far, then, from being a gain to the Church, prayer for the dead brings in a note of doubt and uncertainty concerning the bliss and well-being of those who have fallen asleep in Christ, and thus tends to rob the believer of one of the most precious emphases of Holy Scripture. It is a practice which dishonours Christ and the fulness, perfection, and sufficiency of his work of redemption for us sinners.

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